The Christian Century

Published Weekly

Christian Unity and Three Red Herrings

An Editorial

Does the South Need John Lewis?
By J. H. Marion, Jr.

Japan Turns Toward Peace
An Editorial

Land of Front Populaire
By Oril Brown

Discovery of God
By Georgia Harkness

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In This Issue

GEORGIA HARKNESS becomes a member of the faculty of Mount Holyoke College in the fall after several years as professor of philosophy at Elmira College, Elmira, N. Y. Dr. Harkness is widely known for her biographical study of Calvin, as well as for her writings in the field of philosophy of religion. Her latest book is *The Recovery of Ideals*, the April choice of the Religious Book Club.

JOHN H. MARION, JR. is minister of the Southern Presbyterian Church at Rock Hill, S. C., and staff correspondent for The Christian Century.

ORIL BROWN contributed an article for which requests are still coming in, "Haymarket—After Fifty Years," to The Christian Century for May 6, 1936. At that time a member of the staff of the *Chicago Tribune*, Miss Brown has since then traveled extensively in the Soviet Union and Germany, and is now a member of the staff of the Paris edition of the *New York Herald Tribune*.

ALLEN A. STOCKDALE was formerly minister of the First Congregational Church, Washington, D. C., and is now a resident of that city.

Coming

The time for commencement addresses is swiftly approaching. What is to be said to the 1937 crop of graduates about their relation to the working world? Is there any advice which has genuine value to the young man or young woman seeking work in today's society? Edwin T. Randall, Minneapolis minister, discusses "Honesty in Vocational Guidance." You'll remember it!

The CHRISTIAN CENTURY

May 19, 1937

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Contents

Editorial
- Editorial Paragraphs 635
- Christian Unity and Three Red Herrings 638
- Japan Turns Toward Peace 640

Quintus Quiz: In Praise of Dentistry 642

Contributed Articles
- Discovery of God, by Georgia Harkness 643
- Does the South Need John Lewis? by John H. Marion, Jr. 645
- Land of Front Populaire, by Oril Brown 648

Books
- Invertebrate Spain, by José Ortega y Gasset 650
- Spain in Arms, by Anna Louise Strong 650
- Books Received 651

Correspondence 651

The Question Box 653

News of the Christian World
- Correspondence from Colorado 654
- Correspondence from Mississippi 654
- Correspondence from England 655
- Correspondence from New York 656
- Correspondence from Albany 657
- Correspondence from Japan 658
- Correspondence from New England 659
- Correspondence from Central New York 660
- Correspondence from Iowa 661

The New Films 662

Calendar of Coming Events

May 17-19. Disciples of Christ 98th Annual Convention, First Congregational Church, Ft. Wayne, Ind.
May 17-21. Twenty-second National Recreation Congress, Ambassador Hotel, Atlantic City, N. J.
May 18-20. Indiana Disciples Missionary Society Convention, Ft. Wayne, Ind.
May 20-24. Presbyterian General Assembly, Montreat, N. C.
May 20-25. Northern Baptist Convention, Philadelphia, Pa.
May 21. Pacific Chinese Mission Conference, Methodist Episcopal Church, Sacramento, Cal.
May 23-29. National Conference of Social Work, Indianapolis, Ind.
May 23-29. American Unitarian Association Anniversary, Boston, Mass.
May 24-26. Disciples State Convention, Canton, O.
May 25. Vermont Conference Methodist Episcopal Church, St. Johnsbury, Vt.
May 26. Crozer Theological Seminary graduation exercises, Chester, Pa. Prof. Hocking, Prof. Luccock, Dr. Poteat and Dr. Evans, speakers.
May 27. Western Norwegian and Danish Conference, Methodist Episcopal Church, Oakland, Cal.
May 27. Utah Mission Conference, Methodist Episcopal Church, Price, Utah.
May 27. Presbyterian General Assembly, Columbus, O.
June 2. New England Southern Conference, Methodist Episcopal Church, E. Providence, R. I.
June 2. New Mexico Mission Conference, Methodist Episcopal Church, El Paso, Tex.
June 2. Baltimore Conference, Methodist Episcopal Church, Baltimore, Md.
June 2-6. Pacific Japanese Mission Conference, Santa Cruz, Cal.
June 3-8. Reformed Church General Synod, Asbury Park, N. J.
June 3-8. 16th Triennial Convention, World's W. C. T. U., Washington, D. C.
June 3-9. Pre-Synodic Bible Conference, Winona Lake, Ind.
June 6-18. National Cooperative Recreation School, Grand View College, Des Moines, Ia.
June 8. California Conference, Methodist Episcopal Church, Stockton, Cal.
June 8-12. United Brethren Theological Conference, Calvary Church, Indianapolis, Ind.
June 8-18. Kansas Institute of International Relations, Bethel College, Newton, Kans.
June 9. Michigan Conference, Methodist Episcopal Church, Big Rapids, Mich.
June 9. Wyoming State Conference, Methodist Episcopal Church, Buffalo, Wyo.
June 9-15. Reformed Presbyterian Conference, Winona Lake, Ind.
June 10-12. Colby Junior College for Women Centennial, New London, Conn.
June 11-18. National Conference of Christian Youth, Winona Lake, Ind.
June 11-20. Y. M.- Y. W. Student Conference for Northwest, Seabeck, Wash.
June 13-20. Colorado Conference. Methodist Episcopal Church, Canon City, Col.
June 13-27. Congregational-Christian Youth Conference, Taylor University, Upland, Ind.
June 14. Presbyterian Synod of Indiana, Hanover College, Hanover, Ind.
June 14-25. Duke Institute of International Relations, Duke University, N. C.
June 16-18. Maine Baptist State Convention, Portland, Me.
July 12-26. Universal Council on Life and Work, Oxford, England.
Aug. 3-18. World Conference on Faith and Order, Edinburgh, Scotland.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

GREAT BRITAIN'S investigation of the private trade in arms ended last week. It ended when the government issued a white paper which threw into the wastebasket even the mild recommendations for reform made by the royal commission which conducted the inquiry. The royal commission, our readers will remember, had advised against nationalization of the arms industry. But it had proposed that no former officer in the army, navy or air force should be allowed to take a position with an armament company without securing permission from the cabinet officer in charge of his branch of the service. The equivocal nature of the dealings which led to this recommendation need no elaboration. Furthermore, the commission held that the peculiarly malodorous nature of many of the deals participated in by firms engaged in the sale of second-hand arms made necessary much stricter control over their operations. The government rejected both these recommendations, and dismissed the whole matter by observing that it will be time enough to consider new regulations for the armaments trade when international reduction of armaments becomes possible. Since the arms makers can be relied on to do their utmost to see that this time never comes, what this amounts to is an expression by the British government of its satisfaction with the present status of an industry in which profits and the prospect of war walk forever hand in hand.

Britain Will Not Touch Private Arms Trade

Mexican Court Decision Favors Churches

BY a four-to-one decision the Mexican supreme court declared unconstitutional the law of the state of Chihuahua, which became effective about a year ago, permitting only one priest to function in the entire state. The earlier law had permitted one priest to fifty thousand population. The court does not deny the state's right, under article 130 of the constitution, to limit the number of priests, but holds that the determination must be made after an investigation of the number of Catholics in each town or district so that a "reasonable number" of priests may be allowed for the performance of the services that are required. The state of Chihuahua has an area of more than 90,000 square miles and a population of nearly half a million. To say that it should have only one priest is not to "limit" the number of priests; it is to say that the vast majority of Catholics in the state shall have no priest at all. Such an action, in the opinion of the court, is "merely political." But if this is true where only one priest is permitted, what about those states—about half of the twenty-seven—in which none is permitted? The decision ought to have an immediate effect in bringing the administration of church affairs in these states into conformity with the more liberal policy which the federal government under President Cardenas has been encouraging in recent months. Cardenas doubtless knows, as well as do any of the state authorities, that the church is hostile to the government's program of secular education and to its whole outlook. But he is wise enough to realize that progress toward the realization of liberal ideals is not furthered by an illiberal policy which makes martyrs, embitters the Catholic element, and draws criticism from Mexico's most sincere foreign friends.

Mr. Bloom Rallies The Clergy

FROM now on, there ought to be no lack of sesquicentennials. Current publicity material relates to one in honor of the federal Constitution. Since that immortal instrument was framed in 1787 and became effective in 1789, a two-year celebration seems to be indicated, but the climax is set for September 17 of the present year, which will be the one hundred and fiftieth anniversary of the signing of the Constitution. From the beginning of Washington's administration—which certainly ought not to be allowed to pass without appropriate recognition—events of importance came thick and fast. Sesquicentennials can be practically continuous until it is time to start the bicentennials. These things doubtless have their use and value. Let it not be supposed that we are lacking in devotion to the Constitution. On the contrary, we are for it, unreservedly, unanimously—one hundred per cent, as some

would say. If loyalty to the constitution can be enhanced by a nation-wide celebration of its birthday, by all means let us celebrate. But two circumstances tend to check enthusiasm for the festivities. One is that the promotional material sent out by Mr. Sol Bloom, director-general of the Constitution Sesquicentennial Commission, calls upon all ministers to preach a sermon on the subject on September 17 (which is Friday) or on the following Sunday, and to organize committees in their churches and send Mr. Bloom the names and addresses of the members of their committees; and it does not seem either that it is reasonable to push this matter into the crowded calendars of the churches just at the beginning of their autumn seasons, or that it is wise to send lists of selected names to Mr. Bloom or to anyone for propaganda purposes. The other is that Mr. Sol Bloom, the builder of the Midway Plaisance of the old Chicago fair and subsequently the promoter of various theatrical and entertainment enterprises about which nothing need be said, does not seem exactly the logical person to rally the clergy for a spiritual interpretation of the Constitution.

Germany and Italy Cement Friendship

THE official releases stating the outcome of the diplomatic conversations between the German and Italian foreign ministers, von Neurath and Ciano, during the former's visit to Rome, are interesting and significant, but an accurate report of what they said "off the record" would be much more so. Ostensibly, and doubtless actually too, the result was a clarification of the former agreements and a tightening of the diplomatic bonds between the two dictatorships. Many things had happened since the understanding of last October. Their common commitment to Franco's cause in Spain has become an acute embarrassment; Italy and Austria have struck hands in a new agreement; and Great Britain has announced an ambitious program of armament. The outcome of the von Neurath visit is announced in rather general terms—Italy and Germany will keep in close contact and maintain harmony between their foreign policies; they will exchange military information for their mutual advantage; they will make such economic agreements that each may, so far as possible, supply what the other lacks; they will promote cultural relations for the removal of distrust and the creation of a "closer spiritual unity" between the two. Also, by implication, they will sing the praises of each other's dictators and promote the prestige and popularity of the fascist type of government as against such forms of government as rely upon democratic methods and have bills of rights which they respect. In generous and expansive mood, the consulting diplomats agreed that, intimate as are the relations proposed between Italy and Germany, nothing exclusive is contemplated. They are willing to admit to their charmed circle any other powers that qualify by recognizing the rights and the needs of the two high contracting parties. Brought down to details, this would obviously include recognizing Germany's right to persecute the Jews, dominate the church, glorify the German "race," regiment and militarize the nation, and regain her lost colonies, and Italy's right to crush Ethiopia, reestablish the Roman empire, and rattle the saber, and the right of both of them to invade Spain and promote there a worse regime than their own.

United Front Against Communism Needs Purging

BILBAO continues to be the focal point of the Spanish struggle. The fortunes of war have wavered, but the scale still tips lightly in favor of the rebels. A large number, but a small per cent, of the beleaguered women and children have been evacuated by British and French boats. The overwhelming majority continue to face the possibility of the fate that befell the noncombatants at Guernica. Controversy as to just what happened in that unfortunate town has been stimulated, rather than settled, by the insurgents' denial that there was anything other than a routine operation against a place of strategic importance, and by the violent explosion of indignation from Germany in regard to the "lying stories" of the British press which asserted that German planes destroyed the town and that German machine-gunners mowed down the fleeing civilians. Atrocity stories must always be received with caution. Still, one cannot brush aside such a statement as that given by the Roman Catholic Canon Onoindia, of Valladolid, who (as quoted in *Time*) said: "I saw the bombing and burning of Guernica, one of the most terrible crimes of this age. I walked through streets thick with blood, and saw bodies of the dead, many of them dismembered. There were bodies of old men, women and children. And behind the carnage of German aviators I saw the blood-crazed Moors move through another town at night, raping wives and daughters of the innocent. . . . Now I am going to try to see the pope and beg him to intervene . . . in the hope that he can obtain a promise from the rebels to renounce warfare against the civilian population." Since the pope is calling for a united front to carry on a crusade against communism, it does seem not unreasonable that he should be asked to exercise some restraint upon the more unruly crusaders.

Mr. Baldwin's Farewell

CONSERVATIVE American business men, disquieted by trends in this country's industrial life, might profitably ponder the speech in which Mr. Baldwin made his farewell to the British House of Commons on May 5. Three times prime minister, Mr. Baldwin is about to pass into the House of Lords, giving up participation in the rough-and-tumble of political life. If ever a man earned a rest, he has. But before passing the reins of government and the leadership of the Conservative party over to Neville Chamberlain, Mr. Baldwin felt impelled to make one final appeal to his country. He sought to give it additional gravity by labeling it as such. And the whole tenor of this final speech took the form of an appeal to apply the principles and methods of democracy to the government of industry. An attempt by mine owners in Nottinghamshire to force their workers into a company union gave him his text, but he pressed home his doctrine to the entire field of labor relations. It is in industry, Mr. Baldwin insisted, that the fate of democracy is really being tested these days.

Autocracy there is as hollow a deception as is autocracy as a method of political government. Only democracy honestly applied to the relations of employers and employees can give a solid foundation to the superstructure of the democratic political order. "What is the alternative to collective bargaining? There is none except anarchy, and there are rare elements in the country that would like to see anarchy in the trade unions—in my view the most dangerous thing for the country that could happen. Another alternative is force, but we may rule out force in this country. And I would lay it down that as long as the industrial system remains as it is, collective bargaining is the right thing. I have no doubt about that." All of which has importance, not only as the ripe wisdom of a long and distinguished career, but as another illustration of the intelligence which so strikingly distinguishes the conservatism of a leading British tory from the bourbonism still rampant among the capitalists of this country. Recent developments in the high command of United States Steel, General Electric and General Motors show that the sort of conservatism Mr. Baldwin represents is making some progress among American industrialists. But even such business leaders as are accepting genuine collective bargaining in many cases still do it in a spirit which shows that they are doing only what they must; in their hearts they still believe in industrial autocracy.

Controversy in Cleveland

CONSIDERABLE excitement has been stirred up in Cleveland over the arrival of about a hundred German youngsters for a six weeks' stay in high schools in various Cleveland suburbs. While there, the visitors are living in the homes of American students, and when they return to Germany they will be accompanied by their youthful hosts and hostesses. The enterprise has been advertised as a "student exchange," but the phrase means little, since the American students will arrive in Germany in time to have only a two-day glimpse of German schools in session. However, the young Clevelanders will have a fine trip at a minimum of cost. Details of the exchange have been worked out by the Hamburg-American line. On the whole, this Cleveland episode seems to be an illustration of a "good will" venture which promises to do more harm than good, largely because its practical aspects had not been considered with sufficient realism in advance. The purposes of the Americans who proposed it, and who have insisted on carrying it through, were undoubtedly good. What a fine thing it would be for a hundred impressionable German boys and girls to come to this country and see how democracy really works! The trouble, however, was that these enthusiasts were dealing with a government which regards every citizen, no matter how young, as an instrument for forwarding its aims, and one of the first of its aims is the spreading of nazi propaganda abroad. The thing that has happened in Cleveland, accordingly, has been just what might have been expected to happen. The attractive young Germans, fired with enthusiasm for the Hitler regime and under the watchful eye of leaders who must report to the nazi party on their return, have turned all sorts of social occasions into opportunities for singing the Horst Wessel song and testifying to the glories of *der Führer*. What was meant to promote good will between Cleveland and Germany will end by promoting a large amount of ill will among Clevelanders. Contemplation of the actual outcome of the experiment makes it extremely unlikely that it will be repeated elsewhere.

Harlan County's Reign of Terror Revealed

HARLAN COUNTY has always done more than its share to justify the description of Kentucky—inappropriate on the whole, of course—as "the dark and bloody ground." Senator La Follette's civil liberties committee has put upon the record enough evidence to warrant and demand the most drastic measures the state can take if it has any concern for the liberties of its citizens or for its own good name. The gist of the matter is that, according to the evidence, the owners of Harlan county's coal mines have been determined to prevent the unionization of the workers at whatever cost of violence and murder, and that the officers sworn to uphold the law have been the paid agents of their unlawful practices. The dismissal of men who joined unions, and their eviction from their company-owned dwellings, have been standard practice, both before and after the passage of the Wagner act. Murderous assaults upon union organizers by the sheriff's deputies—paid by the companies—and the intimidation of witnesses summoned before grand juries to testify in regard to these murders were revealed to the committee and were not denied by those whom the evidence incriminated. The farthest they could go was to say that they "did not remember." Sheriff Middleton, who has held office since 1934, admitted accumulating a fortune of $102,000 in that time—on a salary of $4,460 a year. Former Governor Laffoon preferred charges against Middleton, but they were dismissed by his successor, the present incumbent, Governor Chandler. The senate committee contented itself with turning on the light and left it to the consciences of the governor and the good people of Kentucky to "stamp out once and for all the reign of terror which has gripped the Harlan county coal fields for the last fifteen years." It is up to Kentucky, but the country is watching.

Paying the Bills for British Armament

GREAT BRITAIN'S armament program, designed on a magnificent scale to bring the nation's naval, military and air strength up to dimensions proportionate to the magnitude of the empire and comparable to the swollen armaments of Germany and Italy, was hailed with acclamations by those who believe—contrary to experience—that armament means safety. It was also greeted with ill concealed enthusiasm by those who had a large financial interest in the business of manufacturing war equipment. But among the curious customs of the British government, which seem so unreasonable from the Washington point of view, is that of trying to provide the funds for such extraordinary expenditures by taxation rather than by borrowing. In consequence, the announcement of Mr. Baldwin's impressive program of naval building and airplane construc-

tion was followed in due time by Mr. Chamberlain's budget and his plans for financing the same. When it became evident that the chancellor of the exchequer had it in mind to lay as much as possible of the financial burden upon the owners of shares in the firms that stand to derive huge profits from the manufacture of armaments, these patriots who were among the earliest and loudest supporters of the construction program began to utter shrill cries of anguish. Apparently they had not thought of that. But even the most humane observer can scarcely be moved to deep sympathy with their grief. There is a cruel justice in the plan. The investigation of the armament industry developed strong reasons for taking this business out of private hands. While there are some practical difficulties in the way of doing this, it is hard to see any good reason why, so long as that industry exists as a source of private business, the tax upon it should not be "all the traffic will bear." Even so, the cost of armament cannot be paid out of the profits on it; but it can be reduced to something approximating cost of production without profit.

Christian Unity and Three Red Herrings

NEARLY all of our present day discussions of religious questions come at last to the question of Christian unity. Men and women who give earnest thought to the great issues of our times are thrown back with a sense of helplessness and futility as they contemplate the kind of church to which they must look for action. It is a church sadly divided into innumerable sects. The task which organized Christianity confronts in the modern world is too big for these self-centered denominations. It is not only too big for them to undertake it; but a Christian mentality conditioned by the sectarian order is unable even to envisage the task. Our thoughts about any aspect of the social gospel are cribbed, cabined, and confined by our sectarian outlook.

If one comes to us talking in large terms about missions, about the economic order, about the relation of church and state, about the possibilities which are within the reach of the church's womanhood, about the development of an adequate liturgical expression of our common faith, about unifying the local community around the standards of religion, or—greater than all others—about the responsibility of the church for the education of its youth, the usual reply is that it all sounds logical and right, but where are the resources for such vast undertakings? The worst effects of sectarianism are in the realm of imagination. We are unable to rise above the petty enterprises and narrow conceptions of obligation to which our minds are condemned by our divisions.

Yet thoughts about Christian unity haunt us. The idea is in the air, because it is in our hearts. Few writers and speakers nowadays fail to pay tribute to the ideal of Christian unity. But their tribute is couched in vague terms. Their thought labors under inhibitions and qualifications, and refuses to focus upon a concrete meaning. They take back with one hand what they give with the other. The concept of unity is clouded with obscurantism. For a half century the sentiment of unity has been steadily growing. Positive steps have been taken in marginal areas to bring the churches together in united action. But there is timidity about defining the goal toward which the ideal of unity beckons us. This timidity has its own ideology—a group of distinctions and qualifications each of which acts as a kind of red herring drawn across the trail of the church's quest. These distinctions now call urgently for critical examination. The church can hardly hope to envisage its task in the modern world, or measure its resources for undertaking it, until it defines what it means by its own unity. We shall consider three of these obscurantist distinctions which tend to throw the church's mind off the path that leads to unity.

The first is frequently expressed in popular discourse, as when a speaker says, "I believe in unity but not in union." This distinction, it should be said, appears less frequently now than in former years. But it still lies in the back of many minds as an inhibitive idea when concrete proposals are being considered. It wears the disguise of "spirituality," and thus affords an escape from practical responsibility. Unity is supposed to be interior, invisible, below the surface of organization; while union is taken as an external, mechanical, institutional category. The latter is of a lower order than the former. What we should strive for, it is claimed, is better understanding of one another, an inner sense of oneness. Compared with this "spiritual" unity, all organized forms of "union" are unimportant, negligible, and even dangerous.

This distinction, any critical examination will show, is a sheer abstraction. There is no such thing as conscious unity without some degree of union; and the existence of union is inconceivable without some degree of unity. The insistence upon tearing apart the inner and the outer, and cherishing the one while recoiling from the other, involves a falsification of life. That this falsification should wear the disguise of superior spirituality is only another illustration of the characteristic fallacy to which the Protestant mind is all too easy a victim, namely, the fallacy of locating the spiritual in the abstract. If there exists among the churches an inner sense of unity, and this sense of unity is cherished for itself as something precious apart from united action, it is not only sheer sentimentalism, but we must go on to say that such sentimentalism is sinful. There is no spiritual superiority in claiming to be for unity but not for union. In no other sphere of life do we make this false abstraction—in the family, in the community, in the school or in the state.

Moreover, the very persons who make the distinction as applied to the church as a whole, jealously insist upon its not being made in the sphere of their denominations and local churches. A Methodist, for example, does not say, "I believe in Methodist unity, but not in Methodist union." A Baptist does not say, "I believe in the unity of the First Baptist Church and in the unity of the Southern Baptist Convention, but I am not concerned about so 'purely formal' and 'external' a matter as Baptist union." In our denominations we cherish union as well as unity with jealous concern. When the external working of the organization is threatened and division impends, the utmost efforts are put forth toward conciliation, adjustment and

even compromise. If it is so important to preserve union, how can it be less important to achieve union?

Another distinction which obscures the issue is often expressed thus: "I believe in unity but not in uniformity." Under this banner march the virtuous defenders of independency, individualism and sectarianism. What is meant by "uniformity" is rarely made explicit. All that we said above about the moral peril of an unembodied sentiment of unity, applies here. But while the usual tribute is paid to the abstract ideal of unity, a terrifying bugbear is conjured up to inhibit any practical action. The idea is planted in the minds of those who see this banner unfurled that we can have a united Christian church only by the sacrifice of the precious Christian liberties which we enjoy under our denominational system—our congregational independence, our freedom of thought, our peculiarities in worship, in administering the sacraments, etc., etc. This at least is the only realistic content which one is able to put into such a use of the term "uniformity."

There are two ways of replying to this high-sounding reservation of Christian liberties. One is the obvious reply that such a reservation is altogether gratuitous. It implies either that there are advocates of a united church who are in favor of sacrificing these liberties, or that a united church is impossible without such sacrifice. If the former is the case, the reply is that no such advocate of unity can be found. If the latter is the case—that is, if unity necessarily involves uniformity—what does the spokesman of this formula mean by paying his tribute to unity? Clearly, he does not believe in unity at all, and he is only deceiving his hearers, and perhaps himself, in affirming his belief in it.

But we are not satisfied to let the matter rest here. The other way of replying is to ask concerning the nature of the Christian liberty which the spokesman now enjoys under the form of unity which now prevails. Our denominations, as such, are united. Suppose we forget for the moment the larger question of a united church and inquire concerning the liberty which we have within our own united denominations. The spokesman to whom we are addressing this reply evidently thinks that his co-denominationalists possess a high degree of liberty in creed, in congregational independence, in pulpit freedom, in forms of worship, in ecclesiastical procedure, in receiving of members, in administering the sacraments and other such matters.

But an examination of the churches of a given denomination discloses scarcely any variety at all, but an almost dead level of uniformity! Could anything human be more uniform than the official "set-up," the procedure and behavior patterns, the theological emphases, the forms of worship, and the pulpit messages which characterize our united denominations? A Presbyterian who is familiar with procedure in one Presbyterian church can go to any other Presbyterian church with full assurance that he knows the way things are done, and with no doubt as to the doctrinal emphasis which the pulpit will make—allowing of course for the individuality of the preacher. Evidently denominational unity has made some claims upon individual liberty!

Similarly with respect to congregational liberty. All Methodist churches are organized on essentially a uniform plan. Likewise all Disciples churches and Congregational, Baptist, Lutheran and Episcopal churches. What is this thing called congregational independency? It does not seem to be exercised! Is there variety among the congregations of a single denomination? No, there is uniformity. Any variation, except in the most incidental and casual matters, is noted immediately. The three leading denominations which cherish the doctrine of congregational independency are the Baptists, Congregationalists and Disciples. Their doctrine is sheer self-deception. Their congregations are not a whit more independent than Presbyterian or Episcopalian congregations. If they exercise their imagined independence beyond a certain point they are dealt with by their denomination just as similar variations are dealt with by the other denominations, the only difference being in the technique, not in its effectiveness.

The greatest illusion in Protestant ecclesiology is the notion cherished by the so-called "congregational" denominations that they are more democratic than their "legalistic," "creed-bound," "bishop-ridden," brethren of the Presbyterian, Lutheran and Episcopalian communions. The fact is that they are far less democratic, for they provide no adequate system by which the corporate body can act as a whole in an orderly and honest manner. It is plain, then, that as compared with the unity we now have under denominational forms the raising of the bogey of uniformity as an inhibition upon the movement toward a united church is wholly gratuitous and meaningless.

A third formula in which this obscurantism expresses itself is directed against the concept of organic union. A spokesman of this view is accustomed to say, "I believe in cooperation, but not organic union," or "I believe in federation, but not organic union." Fortunately, this distinction does not inhibit action as the others do, and it does not lend itself as a shelter for a pseudo-spirituality. Yet, like the others, it is a purely verbalistic distinction, and as such it hinders the church's imagination from envisaging its task in terms of those social magnitudes in which alone the task can be truly measured. It also prevents the discovery of the vast resources which can be made available only through the church's unity.

Ever since the organization of the Federal Council of Churches, nearly thirty years ago, this distinction between cooperation or federation and organic unity has been insisted upon by those who have carried the burden of arousing the denominations to their obligation to work together. Looking back, we can perhaps see that their disavowal of organic union was reassuring to many who had not yet reached the state of grace where they were able to set the welfare of the church of Christ above the interests of their denominations. This is not to say, however, that the distinction was consciously adopted and used merely as a strategem. It reflected the sincere thinking of those who insisted upon it. But the time has come to subject it to critical examination, not only in the interest of candor and clarity, but in order to assure the churches that, as they move forward steadily into new areas of cooperation under the federal principle, they are actually on the way to solving the problem of organic unity.

The important thing which now ought to be said to the churches is that federation *is* organic unity. The bugaboo of some other kind of organic unity, conceived in terms of, let us say, Roman Catholicism, should be definitely cast

out. In principle, the Federal Council of Churches is just as truly an organic unity as is the Roman Catholic Church. The American nation is an organic unity, and its principle of organization is the same as that of the Federal Council. The distinction between *organic* unity and other forms of unity is a fiction. All unity is organic.

The problem of attaining a united Protestantism in America is not henceforth to be conceived in terms of imposing some other kind of unity, called *organic,* upon the churches. It is rather the problem of enlarging the area of the genuine organic unity we now possess. We can be done with fictitious and false distinctions. The kingdom of organic unity is already among us. The goal has not been reached, but it lies somewhere along the road in which our feet are now set. Every pulpit in the land should make the most of this fact. It should proclaim the good news that Protestantism in the United States is now a united church —an organically united church. Such a message, followed up consistently with enlightening instruction, will not only bring reassurance to our faith but facilitate the growth of union into a more and more substantial reality.

It is difficult to state this truth, for it is a paradox. It is like the kingdom of God, which is both a present fact and a future consummation. Our denominationalism is still an unforgivable scandal. Our organic union is a frail, scant and lean expression of the glory that remains to be revealed in the Body of Christ. We are united only in the outer margins of the church's life. At the center we are still, to our shame, divided. But we need waste no more words in obscurantist controversy over organic unity. We should no more be diverted or confused by the scent of red herrings. Our task henceforth is a practical and a religious one. It is to open the channels by which the gracious appeal of unity may make its way steadily from the outer margins where we are now united into the very citadels of our denominational life, claiming for the whole church those functions which have been usurped by sectarian fragments of the church and exercised so long that they now seem to be exercised by right.

Japan Turns Toward Peace

IN today's world with its multiplied stresses and strains, where each new month brings its new crisis and the chief topic of debate among students of international affairs concerns merely the spot where the next world war will break out, any progress toward peace is to be hailed with satisfaction. No complete liquidation of the tensions between the nations seems to be at present achievable. But if, in piecemeal fashion, a lessening of tension can be brought to pass in restricted areas, that achievement loses little in importance because it is limited in scope. Perhaps the only way to gain a world at peace is by patching together, in small sectors as opportunity offers, these local areas of common understanding, and keeping doggedly at that process until the sum total of such achievements adds up to international appeasement.

Such considerations give an added measure of importance to recent developments in the Far East. Within the past three months a visible improvement has been achieved in the relations existing between Japan and her Oriental neighbors. This is obviously and immediately important for the peace of the Orient. It is only slightly less important for the peace of the United States, since there have been many observers of American foreign policy, including members of the government, who have insisted that the only real danger of foreign war lurked in our relations with Japan. And it is not inconceivable that progress toward peace in the Far East may have a helpful effect on the dismal situation in Europe. Certainly it will make it possible for both Great Britain and Russia to give a far less divided attention to developments in western Europe, and in that welter the influence of both these nations seems to be at present on the side of peace.

Official recognition of the remarkable change which has taken place in the relations between Japan and China came in a speech which Foreign Minister Sato delivered on May 6 to the correspondents of foreign newspapers who are on duty in Tokyo. Unfortunately, that was the day on which the catastrophe to the *Hindenburg* captured the columns of the world's press, so that Mr. Sato's announcement did not receive the attention which it deserved. In reiterating recent Tokyo declarations of a desire for an improvement in relations with China, the Japanese foreign minister stated that his policy would be first to attempt to clear up such "minor difficulties" as exist between the two nations, leaving consideration of larger questions to wait upon the solution of immediate and local causes of irritation.

This is not only an about-face from the policy of Japan's previous foreign minister, who announced that China must accept three "general principles" implying complete subordination to Japan before Tokyo would proceed with diplomatic conversations, but it is equally an abandonment of the fundamental policy which has governed Japan's course toward China for the past twenty-two years. Ever since the presentation of the notorious Twenty-one Demands of 1915, Japanese policy on the Asiatic mainland has followed one pattern. It has constantly presented China with formulations of general principles, all involving additional surrenders of Chinese sovereignty to Japanese control, and it has used the occurrence of local "incidents" as a means of attempting to extort acceptance of the larger claims, all pointing in the direction of a day when China would become a virtual appendage of the Japanese empire.

It is this whole policy which Foreign Minister Sato now announces has been abandoned. If local incidents remain to be settled between the two countries, he declares that they will be settled as local incidents; if others occur in the future, they will not be used as excuses for an imperialistic drive. Implicit in the announcement is readiness on the part of the Japanese government to recognize and leave inviolate Chinese sovereignty. To the Chinese people, Mr. Sato's words can carry only one meaning—that Japan's suspected ambition to absorb more Chinese territory has been abandoned. It will take some time, naturally, for Japan to convince China that she is in earnest regarding this sensational change in policy. But as far as words can ease the strain in the Far East, Mr. Sato's words will do so. And since Sino-Japanese relations are the key to the whole Oriental problem, these words of appeasement from Tokyo make the prospect for peace in eastern Asia and the entire

basin of the western Pacific brighter than it has been for a generation.

What has brought to pass this startling shift in Japanese policy? A large number of causes have worked together to produce this result; as is generally the case in international developments of the first importance, the contributing factors are too many and too interwoven to make possible their full delineation in a single editorial. But certain factors are too clearly involved to be overlooked.

For one thing, the growth of Russia's military power in eastern Siberia and the improvement in her political position as a result of the truce between the Chinese government and the Chinese communist armies, has served to tone down the belligerence of Japan's most noisy militarists. No veil of military secrecy hides the fact that Russia has an immense concentration of fighting planes within two hours' flying time of the most important industrial centers of Japan. The record of Russian aviators and planes in Spain has given all the war offices of the world a new respect for the fighting qualities of this branch of the soviet armed forces. Completion of the double-tracking of the Siberian railway has simplified the problem of maintaining this Russian force in action. And the recent alteration in the relations between Generalissimo Chiang Kai-shek and the red armies in China has been interpreted in Tokyo as equivalent to notice that the Japanese army can no longer make an aggressive advance against either Chinese or Russian territory without being prepared to hold off a flank attack from the army of the other nation.

Again, the remarkable solidification of China behind Chiang Kai-shek and in opposition to Japan has had a tremendous effect on Japanese thinking. It is only within the present year that Japan has begun to realize that China is rapidly becoming a nation, in the modern sense of that word, and that it is building up a military force capable of giving even the Japanese army plenty of trouble. The contempt for Chinese disunity which for years has underlain Japanese policy in eastern Asia has, since Chiang's triumphant return from Sianfu last Christmas, been displaced in the minds of Japan's leaders by a growing apprehension of the strength which Chiang's government can muster.

But the most important development in the Far East is the fact that Japan itself has changed its mind. The imperialistic thought characteristic of the entire period between the war with Russia and the invasion of Inner Mongolia has begun to pass into eclipse. Proud as the Japanese are of their achievements in the modern era, and strongly as persists their determination to build a glorious empire in the east, increasing numbers of the nation's leaders no longer see the problems of that enterprise answered in simple terms of marching armies and added territory. Skepticism regarding recent foreign policy is spreading with great rapidity; it is the growth of this skepticism at home far more than the mounting of opposition abroad which makes Tokyo willing to take a new course in China.

Reasons for this change in Japanese thinking are not far to seek. The Manchurian adventure, easiest and greatest success of the military imperialists, has proved an economic disappointment. The foreign editor of the Osaka *Mainichi* and Tokyo *Nichi Nichi*, who is now in this country, frankly admitted in an article printed last week that "the sanguine hope of the optimists that Manchuria would serve as panacea for Japan's economic ailments has been well-nigh shattered." Japanese business interests are increasingly inclined to declare that all the Manchurian adventure has brought their empire is unwelcome political trouble linked with an opportunity to go on endlessly pouring money down a sewer.

Furthermore, the army has lost political prestige. Of what value to the empire is an efficient fighting force if that force uses its power to promote mistaken political ends? Hosts of Japanese civilians have begun to ask that question. Added to the disillusionment spread by the balance sheets of the Manchurian adventure has been the obvious failure of the army and navy to frighten China into complacency with the ambitions of the militarists. The uprising of the younger officers against the cabinet in February of last year likewise helped to undermine popular confidence in the army. And most recently, the negotiation, under army pressure, of the obviously worthless and even dangerous understanding with Germany, has increased the feeling that the army is no safe political guide.

And then in addition to all such factors there is the undeniable increase in economic unrest. This takes many forms. But two which are clearly registering their effect on the government's policy are the growing dislike of big business interests for further armed aggression in China, and the rise of a strong proletarian party in the factory centers of the empire. Japanese business is at last awake to the fact that its future depends on uninterrupted access to raw materials and a chance to sell in mass markets where good will awaits the coming of the Japanese salesman. It is also discovering that the swashbuckling policy followed by the army has been exactly the policy best calculated to destroy both these requisites of Japanese economic development. The growth of the Social Mass party in cities like Tokyo and Osaka is plain notice served on the men in the government offices that the masses toiling in the factories cannot be diverted by territorial adventures abroad from demanding social justice at home. And social justice at home can never be provided while materials and markets must be sought amid hatred and suspicion abroad.

It would, of course, be foolish to jump to the conclusion, on the basis of recent hopeful developments in Tokyo, that Japan has given up all idea of imperialistic expansion on the Asiatic mainland. For example, two days after Mr. Sato made his declaration of such hopeful portent, it was announced from Hsinking that hereafter the cabinet of Manchukuo would consist of only a single Manchu premier, with all legislative councils abolished and the full control of government bureaus in the hands of Japanese advisers. This undoubtedly means that Japan is pushing as steadily toward the formal annexation of the puppet state as she did toward the annexation of Korea twenty-seven years ago.

It is reasonable to expect recurrence of such evidences that the influence of the old military imperialism is not wholly eliminated from the course of Japanese politics. But if recent statements from Tokyo have any genuine meaning whatever, they at least mean that the military pressure which Japan has been exerting on China is being greatly diminished. By as much as it *is* diminished will

the tension in the Far East be lifted. And when the tension in eastern Asia has been reduced, that will contribute at least a little toward the reduction of tension elsewhere. It is a heartening thing to see the international skies begin to lighten in at least one spot. For in these days, every gain for peace anywhere counts for peace everywhere.

In Praise of Dentistry

EDITOR THE CHRISTIAN CENTURY:

SIR: You are fortunate, if like me you have in your dentist an old friend whom you are glad to see for his own sake. Nothing can take away altogether the nervous feeling with which you approach the chair. No one is ever entirely free from this, and my friend tells me that even psychologists tremble when they are in his hands. But there is at least what Josiah Royce called a counter-good in the experience and wisdom with which the dentist is richly endowed, and he has much time in which to talk. You can leave the chair a happier and a wiser man.

A dentist has a field of observation, limited in its range but of remarkable interest. His patients he sees under one condition, with one obsession, with one hope. They are not human beings in normal health; they are creatures with teeth. Those teeth will not let one forget their place in the economy of the body; indeed, they monopolize attention. Shakespeare, who knew most things (except the virtues of dogs), knew that there was never yet a philosopher who could endure the toothache patiently. (If he had lived today, he might have said psychiatrist.) He was perfectly right and the dentist handling the psychiatrist discovers in him not a learned master of the soul, but a poor trembling creature seeking to be delivered from the enemy who is ceaselessly gnawing at him.

It could not be a cause of wonder if the dentist himself became a specialist in the study of psychology, or indeed if he lost his faith in a humanity which he is doomed daily to see in such tribulation. But he wants to cheer such visitors to his surgery. He tells them of other things, in which he has his own personal interest—of books he is reading, of concerts he has attended, of the fight for peace, or the achievements of Schweitzer. He wants to meet your obsession with a bombardment of other things; he knows indeed that when you escape from his hands you will be a different man, and with wisdom he borrows from that future moment many things to enlighten and divert you. Much deaing with men and women has given him a kindly and catholic wisdom.

Sometimes he complains that patients think of him only as a dentist. When one of them sees him at a peace meeting, she says, "I was surprised to see you at the meeting the other night." He with some warmth inquires, "Why surprised?" And like the burglar in the song, when he is not engaged on his employment—

> His capacity for innocent enjoyment
> Is just as great as any other man's.

What did our fathers do before the days of modern dentistry? Did they go to the apothecary? And how did that man extract an erring molar? No anesthetic, no drill, no x-rays! Truly our fathers, as the song declares, were "high-minded men." Some declare that we have lost some of their power to endure. But there is enough pain left to test us when the hour comes. And we can be thankful to the dentists of these days, who can set us free in a few moments from our pain, and send us out rejoicing.

Let us praise all benefactors of the race! And when we go over the list, let us not forget the dentists of all races and nations. Theirs is no easy life, but one long battle against molar foes. But they have a rich reward. They turn what seems beforehand like a place of torture into a house of deliverance. They have in their hand a "key called promise," with which they set us free. And when we put on our coats and sally forth upon our way, do not let us forget the skillful man who has set us free and now returns to set others also free. You will join me, I know, in the praise of dentists.

Ever yours gratefully,

QUINTUS QUIZ.

VERSE

To the Child-Slavers

THE stone would shrink, the sea refuse—
Could but insensate Nature choose—
To serve so merciful an end
Where priest, and press, and statecraft blend
Their sophistries of word and will,
To slave and slay the children still.

ROBERT WHITAKER.

Faith

IT is not all of life to live, 'tis said,
Nor, says the bard, is all of death to die:
For man is made to pause, and think, and sigh;
He longs for more than food and drink and bed—
He seeks for more than to be led and fed;
Must know if what he dreams is true—must pry
The lid from off the What and Where and Why:
He will not rest till he has spun a thread
That binds his soul to that which makes for peace—
That tells him he will, some day, find his quest—
Will some fair day know all that now is dark:
Yea, more—by faith he knows he cannot cease
His search till that he seeks shall bring him rest:
He knows he will not fail . . . or miss the mark.

FREDERICK ATWOOD.

Initiate

WORSHIP is never a strange rite to me;
I take the sacrament with every breath.
Birth was a miracle; life, mystery;
Wonder shall be my bodyguard in death.

Who can be casual in such a world,
Where beauty paints the swift hours as they pass,
Where perfume fills the rose-cup's sun uncurled,
And dew makes crystal blossoms in the grass!

ELINOR LENNEN.

Discovery of God

By Georgia Harkness

"O THAT I knew where I might find him!" has voiced the aspiration of serious minded, earnest hearted people in all generations. In our own day it is being heard again, and the signs suggest that we may be moving toward a new climate of spiritual vitality. It is rather generally agreed by religiously minded people, and even assented to somewhat wistfully by those for whom religion has no personal meaning, that what the world needs most today is a revival of religion. Man cannot live without faith in something, and neither the state, the economic order, the family nor the schools are giving sure footing to the human spirit. Religion alone suffices.

But how are we to get it? There are the techniques of the Oxford Groups, the National Preaching Mission, and the old-time revivals which still occur in some areas. There are the more or less sporadic attempts carried on through the worship and religious education activities of most churches. "Personal religious living" is coming into increasing prominence as a theme for discussion in young people's groups. Undoubtedly something is being accomplished through such agencies. But with the effort put forth there ought to be greater returns. This article aims to set forth no blueprint, but to suggest a few principles discoverable from what is common to Christian experience in all ages.

I

There are two initial conditions without which one cannot successfully discover God for himself or help another to find him. These are tolerance, and the belief that there is a God to be found. Tolerance has more often been considered the virtue of scientific objectivity than of religious vitality, and has even connoted a lukewarmness incompatible with the latter. There have been great Christian leaders who have lacked tolerance. Yet without it religious experience either dies of arrogance before it is born or, coming to birth, runs into fanaticism.

By tolerance I do not mean the spirit which weighs and weighs and never decides. One cannot find God without deciding to live by the implications of one's discovery. But God cannot be worshiped and men served as the Christian faith demands with a heart full of self-righteousness. Intolerance is a self-righteous assumption that one's own way of thinking or acting is the only right way. Tolerance, as an intellectual attitude of teachableness, has humility as its moral correlate. Spiritual pride, which the medieval church did well to make the worst of the seven deadly sins, infects all human nature and until we are willing to face it and try to get rid of it we shall not move far in the direction of vital religion.

With receptive search as an initial condition, God can be found through Buchmanist house parties, preaching crusades, or holiness revival meetings; through the silence of a Quaker meeting or the most formal of liturgical services; through the daily, weekly ministry of any church. To doubt that this is possible is to convict oneself of intolerance. This is not to say that God can be found equally well through all channels. Presumably some ways are better than others. But as there is a diversity of gifts among Christians, so there is a diversity of ways to discover the God whom Christians worship. Spiritual arrogance is as unseemly an attitude among Christian leaders as among those led.

It is perhaps more obvious that for the discovery of God there must be belief that there is a God to find. Nobody willingly gives his life to what he suspects to be an illusion. However much the "Hound of Heaven" may pursue one, one has to have some belief before he has any awareness of pursuit.

II

To become a "believer"—the term sounds antiquated, but why should it?—it is not necessary to have a full-grown philosophy of religion. A little belief, held to seriously, will suffice as a start toward more. As a corrective to a distorted intellectualism it is necessary to recognize that belief and faith are not synonyms, and that many people live and die in a rich Christian faith without knowing very definitely what they believe. One of the greatest Christians I have known was a woman full of good works whose life philosophy could be compressed into two sentences, "The Lord is good. There is always a way provided." It is everybody's duty to think as clearly as he can; it is not everybody's business to be a philosopher of religion.

But let no religious leader take comfort from these words, for if one desires to impart his faith to others, he must know what he believes and why. In these days he cannot rest his testimony on personal experience only, or on the authority of Bible or creed. Important as these are, they are meaningless to one who fails to accept their presuppositions.

One of the most serious reasons for the frequent failure of the church to hold the thoughtful is that its clergy have gone on trying to enlist loyalty to religious concepts fraught with rich meaning to themselves, but not acceptable to those outside the religious heritage. Neither philosophy nor science will make men religious, but the minister who neglects philosophy and science does so at the cost of alienating great numbers of people who ought to be finding God.

This does not mean that argument is all that is needed. The objective evidences of God in the orderliness of nature, in the creative advance of biological and social evolution, in the nature of human personality, in the universality and objective potency of religious experience—these and other evidences become dynamic only when argument is linked with life. For their full effectiveness they need to be joined with a religious vitality won through acceptance of the spiritual heritage of the Bible and the creeds, and particularly that part which centers in God's manifestation of himself in Christ. There are many ways to find God intellectually as well as practically. But without an initial assent, however won, spiritual progress is stopped before it starts. The evangelist needs the philosopher to go before

him and prepare a way in the wilderness of intellectual uncertainty.

III

If these initial conditions are met, one is ready in spiritual humility and intellectual assurance to begin the quest.

The first step in the personal appropriation of religion is *awareness of need*. This is what in theological language has usually been termed conviction of sin. Sin is an unpopular but not an outmoded concept. It is the most persistent fact of human experience, and there is much more in it than social maladjustment. No personality can become fully integrated unless the stark evilness of sin is reckoned with. But awareness of need involves more than conviction of sin. We are lost in sin; we are also lost in fear, loneliness, confusion of spirit, all manner of chaos. From both we need deliverance.

The dominant strain in Christian thought emphasized the need of divine grace because of man's inability to save himself. Then the pendulum swung to an overglorification of human powers, and both God and sin were almost ejected. Now it is swinging back again, and in the reaction against liberalism's overoptimistic trust in man there is danger of its swinging too far. It is important to view ourselves realistically as creatures of *both* original sin and original goodness, of weakness and of power. God can work in us only when, putting away self-righteous pride, we face our inability to master ourselves. God can work in us only when we have confidence that transcendence of sin and limitation through a union of divine with human resources is a possibility worth the effort.

The awareness of need which is essential to the finding of God comes oftenest, if not always, through a human stimulus. This may be a conversation, an address, a service of worship, a book, an emergency, the impact of daily living with a great personality. There are many ways in which it can come. But without it there is no salvation; for there is no realization that one needs to be saved from anything.

God does not thrust himself on anybody. This is a simple fact often unrecognized. If it were more fully recognized, more attention would be given to establishing the conditions of receptivity, more care taken to see that stimulus is adapted to the recipient. The same approach will not lead everybody to the same outcome, and what elicits a life-transforming experience in persons having a certain set of thought patterns will elicit only amusement or boredom in others. This is why the same approach cannot be made to Christian sinners and those to whom religion is as yet meaningless; to sinners in college audiences and in a gospel tabernacle. It is why one gets nowhere thundering against sin when one's hearers, sinners though they well may be, are poignantly aware of being confused but blithely unconscious of being sinful. Paul knew that he must be all things to all men, but many preachers have not yet learned this elementary fact.

IV

The second step, growing out of the first without clear demarcation, is *surrender of will*. The term "surrender" sounds strange to modern ears, for it reflects a mood at variance with the prevailing mental climate. We want to be masters of our fate and captains of our souls—that is, if we still believe there is a soul of which to be captain. The idea of surrendering to anybody or anything suggests servility, and we do not want to be servile.

Until we can shake ourselves out of this mood no very widespread resurgence of religion is likely to take place. The distinctive characteristic of religion is not human fellowship, important though it is. Fellowship is promoted through service clubs, schools, Boy Scouts and numerous other character building agencies. What makes religion *religion* is willingness to worship, to bow in humility before an utterly holy deity and subordinate self to the leadership of that deity.

As long as religion is used as a means to an end—even though a very worthy end—it eludes us. Using religion means trying to make God do what men want done. Being religious means subjecting man's will to the will of God.

How to know what God wills is less simple than is sometimes naively supposed. We cannot safely trust tradition or intuition; to do so is to go on hallowing the status quo and our own subconscious impulses. The will of God is a matter to be discerned in the light of our most sensitive insights and most reasoned judgments. Prayer is needed; so is a weighing of the probable consequences of any projected act. Neither is a substitute for the other, and the attempt to make one do duty for the other is neither good sense nor good religion.

To decide what to do is important; to be willing to do it is indispensable. Without such surrender of will there can be no conversion, no turning from a self-centered to a God-centered life. With it, self-will does not disappear but is enlarged and sweetened by the inclusion within it of many interests hitherto rejected. Persons and causes to be served move from the periphery to the center of attention; and with these and God in the center, life gains a new stability and strength.

It need hardly be said—yet it must be said because it is so foreign to modern thought—that this richness and stability are acquired only at the cost of repentance. God "delivers us from evil," but deliverance and forgiveness come only when man has gone as far as he can with self-cleansing. This means facing our sins squarely, without morbidity and without self-delusion. It does not mean a public advertising of them. Religion is so great a thing that it ought never to be desecrated by an abandonment of personal poise. It does mean earnest self-searching, sincere contrition and, so far as possible, restitution to God and man. Whoever is unwilling to pay this price can get no farther.

V

The third step has already been suggested. This is *deliverance*. No magical perfection ensues, but an increase in poise and power. There is a paradoxical freedom here, for by the surrender of self-will one gains a higher freedom. This third step, like all the others, is one in which receptivity must be joined with active effort. God delivers, but delivers only those who will accept what is offered. God saves the person who is "lost"—bewildered and unable to find the way. But God saves only him who is willing to accept salvation.

Such acceptance means far more than a comfortable

emotional glow. When it is only this it soon cools and disappears. It means reorganization of life from the inside out, and from the bottom up. Failure to recognize this fact has led to the gruesome practice of counting the number of souls saved in meetings, and it has helped to fill church rosters with people whom the rest of the world calls hypocrites.

Acceptance of deliverance means earnest, persistent grappling with the habitual sins that hold us in their grip —not always flagrant offenses against the moral code, but the more insidious and therefore more dangerous sins of bad temper, censoriousness, jealousy, arrogance, irresponsibility, laziness, self-delusion, petty-mindedness. To overcome these is to take up one's cross daily.

VI

The fourth step, therefore, is *progressive spiritual growth*. This does not mean sanctification in any sense which would imply either a sudden or final sinlessness. It does mean in the person to whom religious experience is vital the progressive achievement of an active saintliness of character. It means increasing spiritual sensitivity and increasing moral earnestness, fed by the life of worship and energized by, as well as for, the doing of constructive tasks of human service. Without expression there is no religious vitality.

The person who achieves most fully the experience which has been described will be the last to boast of being a Christian. But others will call him such, seeing in him a living witness to the power of Christ who is "the pioneer and perfect exemplar of our faith."

Putting from us spiritual arrogance and intellectual uncertainty, we must sense our need, surrender our wills in repentance, accept God's deliverance, and live the life of progressive transcendence over sin and chaos. There need be no spectacular fireworks about this. But it does not happen by accident. These steps suggest the route which the great religious spirits have always followed. These are the steps which need to be taken today as much as in the past if we are to see a revival of religion.

Does the South Need John Lewis?

By J. H. Marion, Jr.

LIKE A BOY coming down with measles, the southern textile industry has suddenly broken out with a rash of wage increases. The good grace with which many employers have succumbed to the ailment is awe-inspiring. Only a child, however, will believe that this widespread eruption is, by and large, the result of either prosperity or magnanimity. These southern cotton mill men don't have humanitarian fever; they have the jitters!

Two headlines in a recent paper, significantly side by side, tell the story. Said one column: "Local Plants Increase Pay." Said the next column: "Textile Union Drive Planned by Leaders." There it is, plain as printer's ink can make it. With John L. Lewis looming up as an apparently irresistible force, southern cotton mills are now engaged in the frantic process of making labor an immovable object.

The South's Industrial Tradition

Can they succeed? That of course is the question in most minds right now. But there is a prior question that needs to be faced frankly by many middle class and upper class people, especially, I think, in the south. That question is: Should this impending unionization be blocked? "The industrial south," said one employer some years ago, "will never allow itself to be bound hand and foot, and virtually gagged politically, by that unholy, foreign-born, socialistic, despotic thing known as labor unionism." To that sentiment countless Christian ministers and laymen have sincerely said, Amen! The average outsider can scarcely realize with what suspicion, fear and resentment the ruling classes in the south have regarded the whole labor union movement. Unions to many good people are nothing but rackets, and their leaders an unscrupulous crowd of gangsters. On all sides one can hear men speaking as if John Lewis had horns and a forked tail. A resolution is now before the South Carolina legislature asking this doughty warrior to "stay out of South Carolina with his unionizing activities." The C. I. O. may yet discover that, compared with southern textiles, steel was a playful kitten!

Shortcomings of Paternalism

But the question persists: How sensible and just is this opposition to unionism? The merits of the C. I. O. and the virtues or vices of Mr. Lewis I shall not attempt to argue. Louis Adamic, in a recent article in the *Forum*, may be quite right in saying that John L. Lewis is growing so powerful that he will bear watching, not only by his enemies but by his friends and admirers as well. Viewing industrial unionism in the large, however, and apart from its possible abuses, it is clear that southern cotton mills need few things at present more sorely than adequate labor organization.

The reason for this may be stated simply. The old paternalistic system under which our textile workers have lived, with its varied opportunities for exploitation under a thin cloak of benevolence, is utterly incapable of meeting the demands of justice, decency and progress. What many people have failed to see is that slavery did not die in the middle of the last century; it only went to a gland specialist and came out rejuvenated, with a new suit of clothes which proved an all too effective disguise. Lincoln's emancipation proclamation sounded the death knell of the old agrarian slavery, but nearly twenty years before that, with the establishment of William Gregg's pioneer cotton mill at Graniteville, S. C., in 1848, a new industrial feudalism had been born.

That system, it must be said in fairness, has not been altogether bad. Paternalism in the latter half of the nine-

teenth century, far from being an unmitigated curse, was more of a godsend to the poor whites of the impoverished south. Those who have seen the play, *Tobacco Road,* know in what appalling wretchedness many sharecroppers live. There were thousands of such people two generations ago to whom industrialism came as a great white hope. The factory smokestacks were, to them, like pillars of fire which led them out of a house of bondage and into a promised land. "With perfect naturalness," says Broadus Mitchell, "the poor whites regarded any man who built a factory and welcomed them into his village as a messiah, and they were content if they could but touch the hem of his garment." With fatherly kindness many a mill owner looked upon his employees as children, and bestowed upon them even more in goods and services than he did in wages. Not untruthfully did William Gregg refer to his mill as an "asylum for widows and orphans." In company-built schools, moreover, the worker's children received on the whole a far better education than they could have secured in the backwoods.

Cleaning Up the Mill Villages

What is more, paternalism has undergone refinements during the years which—on the surface at least—make the last stage of it even better than the first. Whereas up to twenty years ago the typical mill village was a rather unsavory place, it is now a fairly decent community. The other day I drove through one such village—somewhat above the average—on the edge of our town. The houses were all solidly built, painted, bricked up from the ground, and roofed with composition fireproof shingles. Many a walk was lined with violets, and on scores of porches were flower boxes. Here and there through unshaded windows and open doors one caught glimpses of radios, easy chairs, pious wall mottoes, and children's toys. In many such villages, too, one finds a community recreation center where bowling, basketball, and other social games may be enjoyed. On the outskirts of Winnsboro, S. C., there is a mill community so clean, so beautifully designed, so artistically landscaped, that it makes the rest of the town look shabby.

Thus the man with the loom is no longer a counterpart of Edwin Markham's "man with the hoe." Whereas he used to walk the streets on Saturday afternoons in dusty, linty overalls, with too much of the "emptiness of ages in his face," he now looks, and is, more self-respecting. With these facts in mind, and knowing what life might have been for thousands of these people had they been left along the south's Tobacco Roads, one can understand the North Carolina preacher who, back in the 'eighties, fervently shouted from his pulpit: "Next to the grace of God, what Salisbury needs is a cotton mill!" Paternalism did have its uses.

What the south may fail to see, to its own great loss, is that feudalism, however fatherly, is inadequate for the new industrial era into which we are moving. The present system may have helped the south to bridge a crucial economic gap, but that service is clearly needed no longer. It may have brought a backward people to a higher stage of culture, but for that very reason there are many who feel that these people are now ready for a less dependent life and a larger voice in their own economic destiny. Trade unions may be only the next step in an evolutionary process (I for one hope so) and like paternalism they too may one day be outgrown when social cooperation reaches maturity; but right now organization seems to be the only means of securing for the worker the rights and values which he needs and deserves.

Industrial Feudalism

A somewhat closer look at the paternalistic system will show clearly its fundamental unfitness to survive.

There is, for one thing, the crushing autocracy of it. The mill owner who spoke of the south being "bound hand and foot" by labor unionism doubtless never paused to reflect that his own workers are now bound body and soul by the system he so passionately defends! The backbone of the employer's dictatorship is the company-owned village. Years ago when the south began to hear the whir of looms, and farmers and mountaineers began flocking to the textile towns to run them, the matter of housing all these workers was a problem. Their wages would not permit them to build for themselves, even if space had been available. And houses for rent—the kind the worker could afford—were not to be had. Thus the only solution was company-built houses adjoining the mill. As subservient tenants, therefore, the workers have been, and still are, almost as completely at the owner's mercy as were the antebellum Negro slaves. Indeed fifty years from now I can imagine southerners pointing to some dilapidated remnant of a mill village with emotions quite similar to those with which we now view the old plantation slave quarters. For the two are, in essence, the same.

It is doubtful, to be sure, if in the beginning employers foresaw the extent to which company villages might become instruments of oppression. But as often happens, the power they conferred has been all too easily abused. The owners have not consciously become grasping ogres, but gradually the system has made them undeniably autocratic. They can evict operatives who become too liberal or independent, and they often do. They can put up a "no trespassing" sign to organizers, and often do. They can close meeting halls, and often do. They can array subsidized village ministers against the unions, and often do. They can refuse a man credit at the company store, and often do. In scores of ways they can apply pressure that breaks the worker's will and spirit, and they often do.

Economic Bondage

Thus, with no real voice in the business for which his energy is poured out, and with all too little legal protection from the state, the textile serf lives out his drab and hopeless days. He is not a mind or a personality: he is what his lords and masters have bluntly called him—a "hand." That he deserves and should certainly be given a voice, through his chosen representatives, at the council tables of his company, is a thought which will give many employers apoplexy. In scores of plants he can be hired for sweatshop wages and fired without notice. By chambers of commerce he is frequently viewed as an impersonal commodity which they can dangle before northern capital and say: "Here you are! Cheap labor, native white, docile, satisfied with little! Come and gobble him up!"

As one fairly enlightened mill executive summed it up

to me at a luncheon the other day, "Compared with several mill owners in South Carolina, Hitler and Mussolini are pikers!"

Caste Distinctions

Almost as bad as the autocracy of paternalism is the way in which it makes for caste distinctions. It not only gives the owner an economic superiority complex, but it gives the worker a personal inferiority complex. Set apart in his separate village, the mill hand has difficulty feeling himself a normal member of society. His segregation tends to warp him psychologically. Packed, along with hundreds of other workers like himself, into a cheap monotonous section on the outskirts of a town, he sees himself as a kind of outcast and reacts to his fate much like the inmate of a jail. X-ray his emotions, and you would likely see revealed a dark and pathetic mixture of self-pity, resentment and dumb resignation.

Nor are the worker's feelings relieved by the attitudes of his fellows. Even his proletarian brothers in other trades look down upon him. Hosiery workers, cigarette workers, furniture workers—to all these the cotton mill hand is an object of scorn. And as for the white-collar man and the moneyed bourbon, one frequently hears them justifying the exploitation of the textile workers on the ground that they are only a sorry, shiftless, unambitious lot undeserving of anything better! With all my own early racial prejudices, for example, I can recall that, as a boy, I had far more respect for the Negro who cleaned the post office steps than I had for the average "factoryman." Living on the wrong side of the tracks, and with no chance to make a place for himself in the life of the town, he was almost an untouchable!

With these facts in mind, one can better understand, by the way, the cause of several other sins that blot the southern scene. The south is notorious for her demagogues and lynchings, but not many people have stopped to consider how largely these evils are traceable to our industrial feudalism. Yet traceable they are. When textile workers form mobs to lynch Negroes, as they did at Clinton, S. C., a few years ago, and when black-baiting politicians like Cole Blease, Bilbo and Heflin go into their villages to turn their clouded emotions into votes, it is not alone their ignorance that is to blame. By their racial attitudes they are simply doing what most of us do in one way or another: compensating for an inferiority. Like all humans who maintain even a modicum of self-esteem, they have to feel superior to something, and their frequent arrogance and animosity toward the Negro are in part the result of a paternalistic system which, by segregation and employer domination, has practically stripped them of all feeling of equality with their own white brothers. It makes, on the whole, a pretty bad mess.

The Way Out

Well, what is the way out? It is plain to all thoughtful students of the situation that the time for realistic remedies is long overdue. Some way must soon be found to banish this neo-feudalism which leads not to fellowship but to fear, folly and fratricide.

It ought to be clear that so-called "welfare work" is not enough. Confronted with the oppressions and suppressions of the present system, many employers of course claim that it is. Don't they furnish playgrounds and recreation facilities? Don't they often subsidize teachers and social workers, Y.M.C.A.'s and churches? Aren't they good to their workers? And it does sound very magnanimous—so much so, alas, that the southern public (being more responsive to charming gestures than to righteous renovations) has tended to acquiesce in these paternalistic policies.

But as a matter of fact, welfare work is a mere sop. It not only fails to touch the worker's basic needs, but it serves as an all too convenient blind behind which managerial unfairness can hide. In giving the worker charity it denies him justice. While smoothing the surface of his living it ruffles the depths of his life.

Industrial Organization Necessary

Nor can any but the most sentimental believe that sporadic hour reductions and wage boosts will solve the problem. Speaking at the Human Relations Institute of the University of North Carolina on March 29, Dr. Claudius Murchison, president of the manufacturers' Cotton Textile Institute, declared: "We will not organize against the C. I. O. threat but we will concentrate action with respect to improved wages, shorter working hours, elimination of child labor, and establishment of fair trade practices." All of which is highly interesting, if by "fair trade practices" the employers mean collective bargaining and vital recognition of labor's rights, and if they mean that all these are henceforth to be permanent policies. But what guarantee will labor have that such will be the case?

Clearly, if the required changes are to be made, and the paternalistic evils permanently uprooted, industrial organization will be necessary. To be sure, high-handed unions "drunk with sight of power" that only transfer injustice and domineering from capital to labor—these will not do. But unions which, cooperating with manufacturers in the spirit of friendship, will try to understand the employer's problems while insisting on the worker's rights; and unions powerful enough to safeguard proper labor legislation—these are going to be indispensable in the gigantic job that lies ahead.

At any rate, even in the insulated south the tide of unionism is coming in, and most employers know it. The wiser ones already are preparing to make their peace with the inevitable. Those who oppose the trend will look like children naively trying to sweep back the ocean with a broom.

Unconventional Prayer

By a Rummage Sale Hater

DEAR LORD of newness and beauty, have compassion upon me for the anger that burns in my soul when I see a rummage-sale sign on a Christian church. Thou didst give Thy life and love for a cruel world that a God of power and beauty might be revealed. We are so stingy, thoughtless and selfish that we give second-hand articles to be sold to support Thy church dedicated to worship and service. God forgive and transform the men of our age who will permit their women to be forced so to raise money in the name of religion. AMEN.

ALLEN A. STOCKDALE.

Land of Front Populaire

By Oril Brown

ARRIVING in France from the Soviet Union and Germany, one has a sense of nervous relief. Although the economic and cultural systems of the last two countries have nothing in common, the superficial tone of life has much; in each, life is tense. In France, the twilight of the easy, expansive life of a liberal democracy still prevails. *Das Kapital* and *Mein Kampf* nestle side by side along the Seine. In Paris political posters bear impassioned calls to every way of life—to freedom through the right to strike, to freedom through observing the duty not to strike; to a fairer France through the People's Front, to a strong, richer France through the destruction of the People's Front. People say what they please, write what they please, go where they please, without government discipline. Although the visitor finds once more that the endless red tape which swirls across an expatriate's path must be unraveled through the agency of listless, cantankerous bureaucrats, yet here the problem of getting oneself legally established can be attacked at leisure, with no fear of swift and terrible recriminations for failure to produce photographs, documents, letters from some "organization" within forty-eight hours.

A few weeks' residence in France, however, reveals that this liberal democracy is precariously balanced. Here the contradictions of capitalism have come to their insoluble climax. The fight between capital and labor, consumer and producer, farmer and city-dweller, has reached a point where any attempt to operate on the old principles of laissez faire only increases the friction. Léon Blum's government, therefore, is not a liberal democracy but a desperate compromise between the forces of radicalism and reaction. There is no organized, articulate group and no press which defends liberalism as a positive philosophy. Newspapers are reactionary, conservative or radical. This highly emotional journalism, a daily impassioned attack on or defense of the capitalist system, indicates how sharply drawn is the issue between fascism and socialism. Opposing the official newspapers of the left groups is a press owned by the vested interests—chiefly the steel and munitions industrialists—who feel that the Blum government constitutes a growing threat to their interests.

The Middle Group

There is, however, a vast group of undecided, dissatisfied and unorganized Frenchmen who follow no program. They are the petty bourgeoisie and the peasants who are concerned with nothing but their small slice of economic security. Shopkeepers, small executives, clerks with a few thousand francs tucked away, are in the main hostile to the People's Front because it has the allegiance of the Communists or because they imagine that every piece of social legislation is a threat to their security. Whereas in America the middle class is contemptuous of Communists, in France it fears them. "The Communists kill, they loot, they steal," a grocer will tell you with the unreasoning hatred born of fear. A *bistrot* keeper may denounce the rich in one breath but in the next he will heatedly declare he stands for the tricolor, the tricolor only and forever, and pledge his sacred honor to burn the *drapeau rouge* should it seek to supplant the flag of the republic. Those who remain neutral toward the People's Front are naive and uninformed as to what it stands for. Many believe it has already inaugurated socialism.

Because their dissatisfaction is negative, however, the petty bourgeoisie grumble against but do not fight the Blum government. Their antagonism is based on fear of what the People's Front might do in the way of dispossessing them of their little hoards rather than on anything it actually has done up to the present. In France, people of this sort are not poor and desperate as were the petty bourgeoisie who lifted Hitler to power. Poverty for the middle class does not seem imminent. France seems headed for a period of relative prosperity, highlighted by the International Exposition which is due to open in Paris this month. It may even partly wipe out for a time that steadily growing army of middle class young men with no prospects, who are the chief source from which fascism is recruiting its supporters.

The Role of the Peasant

The petty bourgeoisie's nearest ally, the peasant, is the traditional skeptic of French politics. Traditionally, he is politically indifferent because he believes every party is out to enrich itself and that none will make a great difference in his economic status. But the profits of devaluation have not reached him as they have the small merchant, and his indifference is fast disappearing. The People's Front is gaining a surprising number of supporters among the peasants. However, the majority of the peasants are of the frame of mind that led farmers near Chartres last fall to organize a "producers' strike" as a counter-attack on a workers' strike which was closing their markets and to attack pickets in a hand-to-hand battle. Small landed proprietors, the farmers, see the propertyless workers of the cities as their inferiors and are inclined to side with the petty bourgeoisie.

With the peasants and shopkeepers as bewildered onlookers, the government of France today is a battleground between workers and industrialists. The continued waves of strikes are symbolic of the French crisis. The survival of the People's Front ministry is due solely to Léon Blum's superb feats as a juggler, for although the People's Front has forestalled fascism in France, it has not solved the problems that threaten France with fascism, and the issues in the compromise it has effected are so irrepressible it is hard to see how the peace can be permanent. In the Chamber of Deputies, packed with People's Front representatives, social legislation has its way. But the Senate solidly represents the industrialists of France, and legislation favoring workers passes its roll call only when it has been so emasculated as to render it almost nugatory. Here speaks the voice of the Comité des Forges, that mighty group of French steel and munitions men, headed by the formidable Schneider—President Lebrun is said to be their ally—and

it is only slightly less powerful than in the days before the People's Front.

The Conservative Senate

The Senate knocked the sliding wage scale clause from the bill devaluating the franc, and the commission it voted to suppress "unjustified" rise in prices is so nebulously empowered it might as well not exist. The cost of living in France is rising steadily and swiftly, but wages and salaries are not. The inevitable result in a country where labor feels itself powerful is a wave of strikes, and strikes are now shaking French life from top to bottom. In auto works, steel plants where the arms of France are manufactured, textile factories, restaurants, hotels, buses, subways, workers are on strike for wages to match the prices—and the profits—devaluation has brought. A new government bill provides for compulsory arbitration of strikes by a government commission. It is a compromise between the Senate's demand for a law to make strikes illegal and the workers' insistence on a government-enforced higher wage scale. But since the government itself represents only the struggle between capital and labor the measure seems simply to carry the issue to another arena.

One of the most remarkable achievements of the People's Front is the freedom and power it has conferred upon workers. It encourages and supports the mass of Frenchmen in an open fight for their rights. If French capitalists are adamant in their stand against social legislation, workers are equally militant and legally active in their demand for it. If they do not gain great victories they more than hold their own. Radical workers show their affiliation with no fear of losing their jobs. In People's Front parades units of trades unions and of the Socialist and Communist parties are labeled by the store or factory at which their members are employed. Men and women swing along under banners proclaiming them Socialists or Communists or trades unionists from the Renault aviation or the Citroen auto works or the Louvre department store.

Orderly Labor Struggles

When demonstrations become disorderly, French police use their clubs, rolling them in the hems of their capes and swirling them in wide semi-circles through the crowds. Sometimes they break up a mob simply by linking arms to form a flying wedge and driving diagonally through it. The bullets and tear gas with which American police disperse crowds are unthinkable—an outrage to the dignity of a Frenchman which no official or employer would dare risk. As a result, the labor struggle in France is the most orderly in the world. During the first wave of stay-in strikes last year, underpaid delivery boys slept in grocery stores among hams, cheeses, candies, without eating a bite. Department store clerks not only did not touch clothes, perfumes and cosmetics, but even made it a policy not to sleep in the beds. Everywhere machines were taken care of; the furnaces which must never go out were kept going. In the tanyards skins were bathed; every morning masons wet the stones of the houses they were building. In airplane factories the material was carefully inventoried.

With this amazing order and dignity the struggle between workers and employers in France goes on. Within it, another struggle rages—the civil war of the People's Front. If M. Blum maintains his government by juggling, he no less preserves the unity of the People's Front by skillful mediation. It barely survived the annual congress last fall of the Radical Socialist [liberal] party, whose powerful right wing agitated for withdrawal in protest against the Communist support of strikes. The Communists rarely threaten the People's Front—in fact, they are vociferous in proclaiming its maintenance a sacred duty—but they have more than once made the Socialists threaten its disruption by intransigent demands for radical measures, and by embarrassing M. Blum in his efforts to conciliate the industrialists. The Spanish war and strikes are perpetual points of discord. Most frequently it is the Communists and the Radical Socialists who are in bitter conflict. Thus, the People's Front hangs on from crucial measure to crucial measure.

The Communists of France show a more complete integration with the psychology, history, tradition of the nation than in any other democratic country. Their tactics reveal a profound use of common sense. French Communists do not despise the Frenchman's feeling for his own culture, past or present, as American Communists have long done. Rather they try to show workers how to build a better France, purged of poverty and war.

Arming for War

"Ah, you are lucky. You can go home when the war comes!" If you are an American in France you will hear this remark over and over again in conversations with Frenchmen. Gone is the European's proud attitude toward Americans as a crude people with a gaudy present but no past. He is only pathetically envious of our security.

The launching of the tremendous new national defense loan of 10,500,000,000 francs marks the Blum government's turn from a gradual socialization of France to a preoccupation with arms for an indefinite period. The People's Front dream of a national unemployment fund, agricultural insurance and old age pensions must be put off until a fairer day in European politics. How keenly France feels the need of stronger arms, whatever the cost—against, possibly a restless eastern neighbor, or a potential new fascist state to the south?—may be gauged by the fact that all parties of the left, including the Communists, support the new program.

Before this "pause to consolidate," as Premier Blum has named it, the People's Front achieved a major triumph in the inauguration of a compulsory forty-hour week. Its launching has been slow, since it is adjusted to the peculiar needs of each industry by a commission of employers, employees and government representatives, but it already is in effect in about fifty per cent of French industries, including the basic ones of metal, mines and railways. But even this victory has its gloomy overtones. The producers and distributors' syndicate has taken advantage of the shorter working week, coupled with devaluation and a genuine shortage of materials, to raise prices. The average increase of prime necessities in France during the last few months is estimated at between 15 and 28 per cent and prices continue to mount. The badly exploited agricultural laborers have so far felt none of its benefits.

The Spanish war is obviously an issue of vital concern to all groups in France. With the dagger of fascism point-

ing at France from a third frontier, the road for democracy would be rocky indeed—a fact which French fascists and other reactionaries are not slow to see. But the Blum government, naturally sympathetic to the cause of the government of Spain, finds itself forced to support non-intervention, not only to avoid a European war but to avert a civil war, for Paris' intervention on behalf of Madrid would precipitate active resistance from reactionaries and conservatives. The leftists who hotly demand intervention in Spain must therefore demand in vain. Blum can only sit tight and follow England, relying on that country's determination to keep Mussolini from gaining control of the Mediterranean.

Today, then, France is wracked by the pains of vital change. The outcome is highly speculative. So far the fascist movement has had little success; the situation must obviously become much more desperate before the petty bourgeoisie and the peasants will follow a De la Rocque or a Doriot. The promises which socialism holds out to the masses, on the other hand, are very real—as real as tomorrow's bread and butter.

It is frequently said that France will never adopt socialism because she is a nation of proprietors and small stock owners who will never submit to the discipline, the superorganization, of a soviet state. It is quite true that the national temper of France will never give rise to the highly integrated form of society which prevails in the U.S.S.R., a country in which the masses of people have always expected much less of life. Accustomed to democracy for a century and a half, the French have developed an unquenchable individualism. This is manifested in their passionate wrangles in streets, cafés, offices, homes, concerning anything from the League of Nations to the broiling of a chateaubriand. But there is no need to go soviet in order to go socialist, and there is nothing in the French situation to make it inherently impossible to establish a regime based on the social ownership of the means of production.

If I were given to prophecy, that is what I would foresee as most likely to come after the Front Populaire. But if it is socialism France chooses, you can be fairly sure that it will be socialism after a liberal and French pattern, quickly adjusted to the requisites of an industrial society in such a way as to present the familiar face of a highly realized western culture to the rest of the world.

BOOKS

The Weakness and Strength of Spain

INVERTEBRATE SPAIN. *By José Ortega y Gasset. W. W. Norton & Company, $2.75.*

SPAIN IN ARMS, 1937. *By Anna Louise Strong. Henry Holt & Company, $1.00.*

OF THESE two notable contributions to the understanding of Spain in its present crisis, the first was written before the shooting began, the second comes from an eye-witness of the conflict and is almost as contemporary as the morning paper.

José Ortega y Gasset leaped to international fame a few years ago with the publication of his *The Revolt of the Masses,* but long before that Spain and the Spanish-speaking countries in South America knew him as a philosopher with more than a touch of prophetic fire, as a journalist whose courageous discussion of the present was based upon a scholarly interpretation of the past. As much as any other one man he was the intellectual leader of Spanish liberal youth. He was "a philosopher cradled on a rotary press"—a thinker by nature, a scholar by training, a newspaper man by inheritance, and with a gift for utterance. He was a leader in the revolution of 1931 which overthrew the monarchy, and became a deputy in the first Cortes under the republic. At present he is in retirement in France, in broken health.

The essays which constitute this volume are selected from various books, all published before the outbreak of the Spanish civil war. Unfortunately they are not dated, nor is there any indication of the sources from which they are drawn. But while it would be interesting to have these facts about them, it is not important. The main fact is that they constitute an interpretation of Spanish history and of the Spanish temper from a point of view within the Spanish mind but detached from the sound and fury of the present conflict.

Ortega y Gasset presents a philosophy of federalism—if that term is understood in a cultural rather than a legalistic sense. A nation grows by the amalgamation of diverse elements (as Mommsen said of Rome), but these elements must remain qualitatively differentiated while they are united by a common purpose and by the mutual understanding of each other's ideas. Such an amalgamation is a cultural process, not one achieved by violence. It was the genius of Castile—and particularly of Ferdinand who, though an Aragonese, saw that the unifying and vitalizing spirit was in Castile—that gave Spain her period of greatness, and it was possible for Spain to become great because it was united in devotion to a plan yet to be realized. "It is not yesterday, tradition, the past, which is the decisive, the determining force in a nation. . . . Nations are made and go on living by having a program for the future." Since the seventeenth century, Spain has had no program for the future. It has been gradually dissolving into its elements. This is the sense in which it is "invertebrate."

The disintegrating forces are of two kinds: first, regionalism, which has led Catalonia, the Basques and other geographical and populational units to overemphasize the idea of independence; and second, the particularism of classes—especially the monarchy, the church and the army—each of which has pursued its own ends and interests in complete disregard of any common program. "Spain is today not so much a nation as a series of water-tight compartments."

What one would like to know now is whether under the impact of invasion by foreign fascist powers the Spanish people are achieving a sense of nationhood which will be powerful enough to triumph over a coalition of these divisive elements—monarchy, hierarchy, military caste, the class of large landowners—supported by fascist and nazi arms. One would like to know whether the Popular Front is Spain finding herself or only another fortuitous coalition of discordant elements.

Anna Louise Strong answers these questions with complete assurance. The Popular Front *is* Spain finding itself as a united people. Allowance must be made for her point of view. She is an American woman of great ability and scholarly training, now residing in Moscow and doing journalistic work for the soviets. She has been in Spain since December and has

unusual facilities for observation. She finds no great amount of communism in the minds of the loyalists, and practically no atheism at all. "Respect for small proprietors" and consumers' cooperatives seem to her to be their chief interests. She reports all parties in the Popular Front asserting that their commitment to united action for the common good is permanent and complete, and that their renunciation of separate party ends will continue after the victory is won. Their objective is "a real workers' democracy in which all views, from anarchist to republican, can express themselves freely."

The religious issue, according to Miss Strong, has no place in the struggle except as it has been dragged in by the support given by the church to the side of reaction. She quotes from a catechism which, she says, was in general use in Spanish churches: *"Question:* What sin is committed by those who vote liberal? *Answer:* Usually mortal sin." Churches were attacked and burned because they were used as arsenals and fortresses by the fascists. The record of atrocities shows that the rebels have committed them as regular policy and a standard practice. Assassination and rape, threatened in advance over the radio and by proclamation, are part of the official technique of intimidation. Rebel commanders have been heard to read over the radio the names of prominent women in Madrid who would be delivered to the Moors. All of this, it must be understood, is a strictly ex parte statement by an enthusiastic supporter of the loyalists' cause. It is not necessarily untrue on that account. Miss Strong is an unusually competent reporter.

The real appeal of Miss Strong's book is for the abandonment of the farcical "neutrality" by the democratic nations and a policy of open help to a people who, with their backs against the wall, are resisting invasion by the two great dictatorial powers. "The fascists of the world were attacking the Spanish people." Well, they still are. Of that fact there is absolutely no doubt. The only question is whether the democratic powers want to risk plunging the whole world into war to make them stop.

W. E. GARRISON.

Books Received

Social Security. By Maxwell S. Stewart. Norton, $3.00. (To be reviewed.)

Inner Light, A Devotional Anthology. First Series. Compiled by M. Catharine Albright and others. Macmillan, $1.75.

Inner Light. Second Series. Compiled by Edith R. Richards. Macmillan, $1.75. The title of these two volumes is evidently intended to convey no theological or epistemological implications. They contain a beautiful selection of short extracts, both poetry and prose, from ancient and modern sources, suited to quicken and feed the devotional spirit, and to stimulate thought about the duties and joys of the Christian life. The note of social responsibility is not omitted.

Germany's New Religion, The German Faith Movement. By Wilhelm Hauer, Karl Heim and Karl Adam. Abingdon Press, $1.50. (To be reviewed.)

The Abingdon Party Book. By Ethel Owen. Abingdon Press, $1.00.

Fairest Lord Jesus. By J. V. Moldenhawer. Abingdon Press, $1.75. With extraordinary clarity and power the author presents his own experience in arriving at a Christocentric faith in harmony with orthodoxy. "The creed-makers were in the main right." He affirms his acceptance of "the whole process known as the historical and literary criticism of the Bible" as necessary and useful, but his use of it is not a prominent part of his method. These "meditations" have a potent and valid religious quality.

Living Religion, A Manual for Putting Religion into Action in Personal Life and in Social Reconstruction. By Hornell Hart. Abingdon Press, $1.50. (To be reviewed.)

The Art of Living. By Norman Vincent Peale. Abingdon Press, $1.00. An analysis of the sources of spiritual and personal power and the means of using them, by the competent minister of the Marble Collegiate Church in New York City.

Jesus Christ Our Lord. By Otto Justice Baab. Abingdon Press, $1.75. An interpretation of the divinity of Christ, based upon an intelligent and pragmatic conception of God, followed by a study of the resources which Christ provides for the solution of the problems of the economic order, international and racial relations, sex, church, and individual salvation.

Brave Years. By William Heyliger. D. Appleton-Century Co., $1.50. A depression novel. College graduate John could not get a teaching job; trained nurse Linda could get no nursing. So they married and took over Aunt Hattie's farm. The story tells of their hard but successful struggle. It shows an excellent solution of the problem for those who have youth, vigor, character and an Aunt Hattie. Well written.

Moscow the Third Rome. By Nicolas Zernov. Macmillan, 90 cents. High lights in the history of Russian Christianity with a prospect, but no prophecy, of its future.

Brand Plucked from the Fire. By Jessie Sampter. Jewish Publication Society of America, Philadelphia, $2.50. The "salvage of thirty years of expression in poetry" by a woman who, in youth a very emancipated and assimilated Jew in New York, became an ardent Zionist and spent many years in Palestine, where she won wide recognition for notable services. Her poems glow with both poetic and patriotic fire.

This Solid Flesh, A Novel of Intermarriage between East and West. By Bradford Smith. Bobbs-Merrill, $2.50. (To be reviewed.)

A Social and Religious History of the Jews. By Salo Wittmayer Baron. 3 vols. Columbia University Press, vols. I and II, $3.75 each, vol III, $4.00. (To be reviewed.)

CORRESPONDENCE

The Hershey Episode

EDITOR THE CHRISTIAN CENTURY:

SIR: I sincerely hope that the editorial nonchalance which made it possible for you to print "A Chocolate Paradise Lost," is not characteristic of The Christian Century office. If it is, one laments the lot of ministers who depend upon The Christian Century for grist for their intellectual mills.

Much has been written about Hershey in the past two or three weeks. I have read everything I could find. I am sorry to say that Mr. Fey's article in your recent issue contained less truth and more error than any I have seen. It manifests a lack of the judicial spirit. It is pervaded with the fallacy of special pleading. When figures are cited they are inaccurate. There is serious confusion as to the time and places of critical events on April 14th, the day of the ejection. Persons are represented as present at certain places and at certain times when they were not present. Black-haired men are described as red-haired, and men (I refer to my brethren in the ministry, not myself) whose hearts are white with courage and devotion to God and man, are portrayed as black-hearted. (See paragraph on the subserviency of the churches.)

This letter is not written as a personal defense. But you will discover that I am the only minister mentioned by name in the article. The writer declares that I was present at a meeting which I did not attend and which, so far as I know, was never held. With the skein of this error, he weaves a rope with which he attempts a spiritual lynching.

So far as I have been able to discover, Mr. Fey did not interview any of the ministers of the community, nor any of the persons who attend our churches. With this background, he makes clear statements concerning the things we do and do not preach.

When Mr. Fey was in Hershey, he could easily have secured unbiased facts from disinterested parties, concerning the events of April 9 to 14. He could have talked to any one or to all of the clergymen and learned their spirit. The evidence is, either that your contributor was too hurried to permit the exercise of accuracy or too prejudiced to desire the truth.

My brief experience in the ministry has taught me that usually

it is not the person or institution misrepresented in any instance which suffers, but rather the deviser and purveyor of falsehood.

Derry Presbyterian Church, (Rev.) JOHN C. CORBIN.
Hershey, Pa.

EDITOR THE CHRISTIAN CENTURY:

SIR: In the April 28 issue your most appreciated journal presented to its wide circle of devoted readers a very graphic and colorful interpretation of labor trouble in Hershey, Pennsylvania. . . . As the pastor of one of the churches of Hershey, and having been a citizen of this community for nearly five years, I feel challenged to reply to certain statements in that article. Especially do I feel so since they reflect upon the sincerity, honesty and integrity of myself and my fellow-ministers.

You speak of a wage increase of 12 cents per hour throughout the factory as being immediately and magically produced by the rumor of a C.I.O. invasion, the C.I.O. officials taking credit for this raise. If this is true in Hershey, why is the sole bargaining agency satisfied to get but a 45 cent wage in Philadelphia, and to permit chocolate makers elsewhere to pay even less than Hershey paid before the wage increase? You proceed to cite $1200 a year as the average wage in Hershey. This, being the minimum, is too low. Furthermore, you omit to cite cases that reveal another phase of this question. The entire article is hopelessly biased, presenting only those distorted reports which support the author's original prejudice. In many homes, for example, both husband and wife are employed, the wife earning at least two-thirds as much as the husband. In other instances, quite numerous, one or two or three children from such homes are also on the payroll, and it is not at all unusual to have five or six people working out of a household of seven or eight.

You refer to an audience armed with meat hooks, corn knives, and pitch forks (much exaggerated), but you forget to mention the knives, ice picks, and other weapons concealed in the lockers and on the persons of the sit-downers. The only serious casualty, which one never hears mentioned, was a loyal worker in the hospital several weeks from an ice-pick wound in the abdomen. Why not paint the entire picture?

Your picture of floors slippery with blood is somewhat weakened by the fact that what sensational photographers called pools of blood in their captions was really water from the fire hose turned on the farmers by strikers.

You also affirm that John Loy was so brutally beaten that he remained in the hospital for a number of days. Loy was not in the hospital over three hours. Father Park and I took him to his Palmyra home. He was scratched and bruised, but was entirely conscious and able to walk to and from the car.

Reference is made to the prices asked in the huge department store, making it prohibitive for the workers to patronize it. The fact of the matter is that more than 65 per cent of the workers do buy there, and that the manager challenges any competitor to excel the quality of the goods sold on the same price level.

Is it fair to condemn the purpose and accomplishments of the community house on the statement of an unidentified Italian? Isn't it true that you can go into any community and into any organization of any consequence and find at least one dissatisfied individual? Why then single out this one Italian as representative? Why not inquire of the 1200 satisfied members, among which are more than 200 Italians? The membership fee is not exorbitant. It is three dollars per year for boys from 8 to 14; five dollars for those from 14 to 18; 12 dollars for a man over 21, including a membership for his wife in the Women's Club, if he is married. For this annual fee the member enjoys all the privileges of the club—tennis, billiards, golf, bowling, suffleboard, swimming, gymnasium, library, programs, etc.—without an added charge as is usually the case in clubs of the same kind.

You speak of industrial dictatorship as a sugar coated pill and imply condonement of all that is done by the C.I.O. If there ever was a time of dictatorship in our town it was during the supremacy of the C.I.O. They ruled with an iron hand, coercing, inducing, and threatening; throwing out old faithful employees who refused to sit down or get out.

Certainly you will see an American flag floating over Hershey industries, founded on the principles of American democracy, providing homes and livelihood for several thousand American citizens.

You will remember also that the American Legion carries flags and several rifles on all occasions of parade as part of their regular equipment, and were not, as you suggest, specially prepared to lead the mob to riot. If this organization of true patriots has not the right to stand for Americanism against lawless property seizure, who has that right?

Your insidious attacks on the ministers of Hershey is unethical, unjust, and basely untrue. What are the grounds for your monstrous and absurd indictment of Christian ministers? Is The Christian Century on the side of godless agitators and hostile to Christ's servants? Have you the record of any discourse or statement of a single pastor in this community? Mr. Corbin did not appear at all before the farmers on Wednesday, as you aver. In addition, I emphatically deny your accusations against us and our churches, and will be glad to discredit your accusations on the basis of actual sermonic records.

Also permit me to inform you that the Hershey Industrial School employs a full-time chaplain, a fine Christian gentlemen having all the qualifications of a Christian minister. All the boys are brought into the Community theater every Sunday morning for instruction and worship. To these services are invited outstanding educators, ministers, Bible teachers, and Christian workers of national reputation. The boys are allowed to attend the church of their choice in the town, and we pastors have been provided with special cards to mark their attendance.

Why should our community permit the C.I.O. or any other "communistic insurgent octopus" to come in and take control of our industry, preventing honest substantial men and women from working, and causing farmers to lose $14,000 daily by closing their long established market for milk? Do a few men who have failed in small business undertakings have a right to force a dictatorship upon captains of industry, who have been successful?

We need a modified capitalism, but we do not need self-appointed dictators espousing unamerican principles. Under the provision of the Wagner Labor Relations Act and the supervision of the National Labor Board, the issue was placed on Friday, April 23, before the 2300 workers. The result was never in doubt. By a 2-1 vote, the C.I.O. was rejected. Chocolate Paradise was regained!

Hershey, Pa. (Rev.) T. J. BARNHART.

EDITOR THE CHRISTIAN CENTURY:

SIR: In reply to Mr. Corbin's letter, I can only discuss the points where my article is alleged to have erred in fact. Whether the article was deficient in "judicial spirit" and whether it constituted "special pleading" the reader of my article and of his criticism must decide.

1. "Figures are inaccurate." All of them? If so, what are the true figures? I can tell him one. The Hershey company, instead of making $1,675,000 as reported in a Harrisburg paper and copied by me, makes $5,000,000 a year net profit, according to the *New York Times* of April 8. If it further increased wages to the *minimum* of health and decency ($1500) it would reduce this fat profit by less than $1,000,000 a year.

2. "There is a serious confusion as to the time and places of critical events on April 14, the day of the ejection." The day of the "ejection" was Wednesday, April 7. (Consult any newspaper file.)

3. "Persons are represented as present at certain places and at certain times when they were not present." What persons at what times?

4. "Black-haired men are described as red-haired." This mistake was made by a reporter of a nearby paper but a pot of hot coffee probably feels the same on black hair as on red. The red-head involved belongs to Loy, not Sweeney.

5. Ministers are represented as "black-hearted." I said nothing about black-hearted clergy, but simply expressed the opinion that he who plays the fiddler calls the tune at Hershey.

6. "The writer declares that I was present at a meeting which I did not attend and which, so far as I know, was never held." I admit that Mr. Corbin did not attend the meeting in the Sports Arena just before the riot. The meeting he did attend, which he does not mention, was a strike-breaking meeting held in that Arena the next day at which several company representatives spoke. "Rev.

Mr. Corbin told the meeting that 'the problems can only be solved in a spirit of unity and peace.'" (Lancaster, Pa., *New Era*, April 8, 1937.) A plea for unity and peace under these circumstances meant, "Loyal workers, stand together and you can break this strike. That will bring peace." My error was due to the misdating of a clipping. In view of Mr. Corbin's subsequent speech and his letter I do not feel that I misrepresented his attitude.

"—Which, so far as I know, was never held." There is no doubt that the meeting was held, and if the Rev. Mr. Corbin did not know about it, he was apparently the only person in Hershey or the nearby countryside who was oblivious to it.

7. "Mr. Fey did not interview any of the ministers of the community nor any of the persons who attend our churches." I spent one day, April 13, in Hershey. Due to the reprisals which are sure to be visited upon people who give information in Hershey, I refuse to reveal my sources of information, nor will I either admit or deny Mr. Corbin's statement. Although people were terrorized and suspicious, the problem of securing information was not more difficult than in other company towns in the steel or coal regions. When I telephoned Mr. Corbin's home on April 13 I was told he was out of town attending a presbytery meeting.

The additional points brought out by Rev. Mr. Barnhart are:

1. Wages. I did not give a true picture, he says, because wives and children work, thus making the total income greater. Why do the wives work? I was told in Hershey of a mother who went back to work in the factory the second day after her baby was born because the family income was not enough to cover expenses, and who suffered serious consequences because she worked when she should have been in bed. The very fact that "it is not at all unusual to have five or six people working out of a household of seven or eight" proves that the strikers had abundant reason to resent the Hershey policy of circuses instead of bread.

Did the rumors of the C.I.O. invasion produce the 12 cents an hour wage raise? Of course they did. Rev. Mr. Barnhart apparently did not know that the company had given an increase of wages only a few weeks before of 5 per cent. It was kept at this niggardly figure in spite of the fact that high officials in the business believed that it should have been more. Why should the company suddenly change its mind a few weeks later? Because the C.I.O. was coming. Now every worker, whether he supports the union or not, benefits by this additional 25 per cent increase secured by the threat of unionization.

2. Weapons. I am chided because I did not mention that the sit-downers used knives and ice-picks to defend themselves. Of course they used anything they could lay their hands on when they were attacked as they were leaving the factory. But there was not the element of premeditation which the mob showed in arming itself.

3. Hospitalization of Loy. It is true that he did not remain in the company hospital in Hershey. Neither did he remain at home, where the Rev. Mr. Barnhart took him. Without taking the minister into his confidence, afraid of reprisal and in need of care, he was then taken to a private home where he remained in hiding until he recovered. As for reasons why Loy did not remain in the company hospital, the reader is referred to the report of what went on around there sent out by the United Press on April 8.

4. Use of company store. My information concerning the store was given me by people who were entirely sympathetic with the company. Sixty-five per cent of the workers probably buy a few things there in order to keep in the good graces of the company, but for their main necessities the majority go to nearby towns.

5. Use of Community House. Of the 1,100 members of the Community House only 700 are Hershey workers. (The total number of workers in the factory is 2,400, with many more employed in other Hershey enterprises.) The other members come from distances as far away as Harrisburg. It is true that the membership fee is only $12 a year for adults. The fact that less than 30 per cent of the workers are members is a commentary both on their poverty and on their resentment at the company welfare program.

6. The American Legion. "If this organization of true patriots has not the right to stand for Americanism against lawless property seizure, who has that right?" My answer is, unequivocally, the courts of this country and their representatives, the officers of the law, *and nobody else*. The American Legion in participating in this riot was breaking the law in a much more serious way than the sit-downers did by remaining in the plant. At most the strikers were guilty of trespass. Trespass is a misdemeanor. (Commonwealth v. Taylor, 5 Binn (Pa.) 277.) The least that the role of the legion in supplying armed leadership to the riot did was to commit aggravated assault, which is a felony. (Renna. Statutes, Title 18, § 2113.) It is not surprising that the barbarity of lynching and other forms of mob violence still besmirch American civilization when ministers of religion have such an imperfect understanding of democratic government that they will defend the illegal activities of the legion in the Hershey strike.

7. "Attack on ministers is unethical, unjust and basely untrue." I would reply to that by asking, Is it not true that the churches got $100,000 from Mr. Hershey recently, and are not these ministers now publicly upholding Hershey wage policies, Hershey attitudes toward union labor, and the Hershey course of action in the recent riot?

8. Religion and Hershey orphans. Is the Hershey "chaplain" a trained, ordained minister? If he were, are Sunday services in a theater, where the main item is a moralistic lecture, Mr. Barnhart's idea of adequate religious training for boys? How many of the boys *on an average Sunday* take advantage of the opportunity of attending the Protestant churches to have their cards punched?

9. The election. Before the strike the union claimed 2,100 members; 1,700 with dues paid up. Then the "Loyal Workers" were formed. This company union set out to secure members through a "Loyalty pledge." The process by which this company union whittled a union membership down from 2,100 to something over 700 is familiar to everyone, but it does not mean that the cause of unionization is dead. Only yesterday a great rubber company, after years of trial of the company union, announced that it was disbanding its union and would now enter openly and honestly into collective bargaining with the worker's union. If Hershey ever becomes a "Chocolate Paradise Regained," it will be because it follows a similar course.

New York, N. Y. HAROLD E. FEY.

The Question Box

What do you understand to be the meaning of the words of Jesus in Mark 10:17-18, "Why callest thou me good? There is none good but one, that is God"? E. L. P., La Jolla, Cal.

THE passage of which you speak has given trouble to many readers because of the suggestion that Jesus disclaimed goodness. Of course, this is not the implication. He was not calling attention to himself, but to the perfection of God, insisting that it is God alone who possesses absolute goodness. Human goodness is a growth, and a growth whose ideal and objective is the perfect goodness of God. Jesus was not considering in any way the problem of his own relationship to this divine perfection, but rather was attempting to point out the fact that in its absolute sense the word "good" could be applied only to God. I should regard the passage as unrelated to the character of Jesus and as no indication of his own thought of himself, but only of the Father, whose perfection was his sole concern and happiness.

Is the institution of the Lord's Supper to be attributed to Jesus in the manner described in the Gospels, or is it rather to be credited to the apostle Paul, as suggested by the mystery religions of the ages? R. E. D., Mountain Grove, Mo.

THERE is no reason to question the institution of the Lord's Supper by Jesus himself in his last meal with the disciples. That seems a wholly natural and convincing story. The fact that practically all religions have observed some kind of a fellowship meal is an interesting but not important addition to the story of the Communion as an institution. The mystery religions were no exception to this general custom of festal or commemorative meals, but that the Lord's Supper was derived from this source is a needless assumption. Its primary contact was with the Jewish Passover, rather than with any external and pagan rite.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Preachers Aided By Missioners

But Denver Campaign Fails to Reach General Public—Heavy Mortality List Among Churches

(Correspondence from Colorado)

DENVER, May 9.—The Colorado Preaching Mission has been the major religious event of recent months in the Rocky Mountain region. Its sessions were held in Denver, April 15 to 18. There were no overflow meetings, but a capacity audience greeted Dr. Joseph Fort Newton for the final session in the City Auditorium. Ministers were present in large numbers for the morning addresses given by Dr. Edgar DeWitt Jones, Bishop William Scarlett, Dr. Oscar F. Blackwelder and other distinguished preachers. The seminars, with leadership provided by Dr. Douglas Horton, Dr. Harry Munro and Mrs. Grace Sloane Overton, were invaluable. Dr. Willis J. King was a worthy representative of the Negro race. The Colorado Youth Conference held its sessions in connection with the Preaching Mission. Such leaders as Miss Ruth Seabury made possible the strongest program which the Youth Conference has had in years.

The one day local preaching missions which were to have followed the National Preaching Mission have not materialized. Pueblo is the only city to have carried through its plans for such a meeting. Many local communities have organized and carried forward other types of follow-up programs. The mission did not reach the masses as effectively as had been hoped, but it did give an invaluable stimulus to the thinking and spirits of the clergy and lay leadership of our churches.

* * *

Mormon Missionaries Buttress Emergency Peace Campaign

The Emergency Peace Campaign was carried into Utah, April 18 to 22, under the leadership of Dr. Ben Cherrington of Denver University. A Sunday evening audience of 600 greeted Dr. Cherrington in Salt Lake City. Evening sessions were also held in Logan, Ogden and Provo. Peace assemblies were held in four high schools, Utah State College and Brigham Young University. Utah proved to be a fine field for interest and concern about international relations. There were 200 students in Brigham Young University who had been missionaries of the Mormon Church. Many of them had served in Europe and the Orient. They tend to leaven the student body with information and interest in people of other lands. This constitutes a fine basis for the peace movement.

* * *

Shifts in Episcopal Church Pulpits

Several important changes have taken place in the clergy of the Episcopal Church in Colorado. When Dean Paul Roberts left Grace Church of Colorado Springs to assume the leadership of St. John's Cathedral of Denver, he was succeeded by Dr. Barrett P. Tyler. The strain of the duties in the Colorado Springs church proved to be too much for Dr. Tyler. He came west several years ago on account of his health. He resigned as rector of Grace Church and has been succeeded by Rev. Harry S. Kennedy of St. Thomas Church of Denver. Mr. Kennedy is already at work in Colorado Springs. St. Thomas Church has now called Rev. George W. Barnes of Houston, Texas.

* * *

What Happens to a Defunct Church

The mortality of churches in Denver has been high this year. Three have closed their doors in recent months. Third Congregational Church and Montclair Community Church disbanded earlier in the year. The Seventeenth Avenue Community Church has just lost its building through foreclosure and its membership is being disbanded. The American Legion has bought the Seventeenth avenue building. It is said that the legion has already begun a remodeling which will include changing the church auditorium into a dance floor, building a bar where the altar has been and placing cannons in front of the building. Is there a sermon in this?

* * *

Denver Baptists Build New Edifice

The First Baptist Church of Denver has finally sold its downtown property. Dr. Clarence Kemper conducted the final service in the old building on Sunday. A filling station and parking lot will temporarily replace the historical but antiquated building which the First Baptist people are abandoning. The foundation of the new church has recently been completed. During the period when a beautiful colonial structure is being built, the congregation of the First Baptist Church will worship in the education unit of the Central Christian Church which has recently been completed and dedicated.

* * *

Foreign Interpreters Visit Denver

The Foundation for the Advancement of Social Sciences of Denver University has conducted an unusually effective program of seminars, luncheons and evening meetings. A glance at the list of leaders which Dr. Ben Cherrington and his group have brought to the city during the present year indicates some reason for the fine interest in and knowledge of international relations which characterizes Denver. Among the leaders have been S. K. Ratcliffe, English journalist; Sir George Paish, British economist; Count Raoul de Roussey de Sales, French journalist; Dr. No-Yong Park, Chinese scholar; Mr. Julien Bryan, Mr. Edward Tomlinson and Dr. Raymond L. Buell.

* * *

And So Forth

The Denver Ministerial Alliance has elected the following officers for the new year: Rev. H. H. Donnenworth, president; Rev. William O. Rogers, vice-president, and Mr. Platt Lawton, secretary.

Rev. R. L. Decker, Berkeley Baptist Church of Denver, has been called to the First Baptist Church of Fort Collins.

VERE V. LOPER.

Delta Experiment Head Dismissed

Various Explanations Given—Duck Hill Lynching Deeply Regretted by Governor—Prison Chaplains Meet

(Correspondence from Mississippi)

HAZLEHURST, May 3.—This letter is linked up with the last one by a reference to two things mentioned there. The first is with regard to W. E. Ayres, director of the Delta Experiment Station at Stoneville. He has been dismissed as head of that station by the State College Board, although he was recommended for reappointment by his superior, President Duke Humphreys of State College, Starkville. No reason was given for the dismissal. This immediately caused several delta groups to rise up demanding an explanation and a hearing. Ayres himself issued a lengthy statement to Director J. R. Ricks of State College, demanding that "all the facts of the case be given to the public." Gov. Hugh White said that he was released "for the good of the station" and not as the result of politics. Fred Sullens of the Jackson *Daily News* editorializes: "The story behind the story of Dr. Ayres' displacement as head of the experiment station is that the board of trustees thought Dr. Ayres was devoting too much time to his personal business, especially promotion of a certain brand of nitrate, and not quite enough to agricultural experimentation."

It will interest readers of The Christian Century to turn back to certain remarks of Dr. Ayres quoted in the last Mississippi correspondence.

* * *

Governor White Deplores Duck Hill Lynching

The second news item linking this with the last correspondence is the Duck Hill, Miss., lynching. It would be morbid to repeat the brutal facts which are now only too well known. *Time* and *Life* have both shown pictures of this outrage, and the German press has played it up. Gov. White had just finished an address before the chemurgic conference in Jackson, in which he stated that there had not been a lynching in Mississippi for 15 months, when the message of this barbaric occurrence was handed to him. He immediately expressed regret. This also came at the psychological moment when the anti-lynching bill was up before Congress. According to reports, no one seems to know who instigated the lynching, although the Negroes were tortured for an hour with a blow-torch.

* * *

'Balancing' Agriculture With Industry

The Mississippi Farm Chemurgic Conference met in Jackson April 12 for a three-day session. The chief task at this meeting was to discuss plans for the expansion of industry and agriculture here by providing local factory markets for local farm products. All this is in keeping with Gov. White's pet project to "balance agriculture with in-

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dustry" (known down here as the Bawi plan).

In the light of the Duck Hill murders, it is very interesting to note that one of the outstanding speakers on the program of this conference was Dr. G. W. Carver, the famous Negro chemist of Tuskegee Institute, who was once a slave and was traded for a broken-down race horse.

* * *

School of Sacred Music Planned

The first school of sacred music ever to be held south of Massanetta Springs, Va., is planned for June 8-13, at Belhaven College, Jackson. Though it is to be interdenominational, it is to be a project of the Presbyterian Synod of Mississippi. Dr. H. W. Stopher of the school of music of Louisiana State University will direct. He is to be assisted by members of the L.S.U. music faculty and several local musicians. On the last night of the school the oratorio *Elijah* will be presented by the assembled teachers and students. "This school is opened with the intention of its becoming an annual event," declares R. L. Landis, director of religious education.

* * *

And So Forth

Rev. A. B. Barry, chaplain at Mississippi state penitentiary, has launched a movement to hold a convention for penitentiary chaplains in Memphis in June. He has corresponded with 125 chaplains, and has received a large number of responses. His plan is to discuss spiritual conditions in these penal institutions, with a view to determine the most successful methods of the reformation of the prisoners.

Rev. Marshall Wingfield, Disciples minister of Amory, has recently brought from the press a book of poems, entitled *Nostalgia.* This is the first regular sized, clothbound book printed in Amory. Wingfield has also completed another volume, a history of Franklin County, Va., soon to be published.

ALLEN CABANISS.

Minnesota Governor Supports Student Peace Strike

A highlight of the fourth student strike was an official proclamation and wholehearted support from the governor of Minnesota, Elmer A. Benson, and the entire state school system of Minnesota. Governor Benson set the day aside as "Peace day" and stated: "The people as a whole should join this enlightened movement of our young people, and direct their thoughts and energies to an analysis of the causes of warfare, its futility and the means of its prevention."

Jews and Christians Join In Funeral Service

Jews and Christians united recently in the funeral services of George K. Van Deusen, for 35 years organist of the St. Paul's Episcopal Church of Syracuse and for 15 years organist of the Temple Society of Concord, Jewish synagogue. The service was held in the St. Paul's Church, with the rector, Rev. Franklin P. Bennett, in charge and a number of the Episcopal clergy participating. After the singing of "Jerusalem, the Golden," the *kaddish,* Jewish burial prayer, was offered by Rabbi Benjamin Friedman of the Temple Society, each sentence being recited first in Hebrew and then in English.

Coronation Is Britain's Focus

All Other Interests Give Way to Final Preparations for Crowning—Arms Profits Taxes Assailed

(Correspondence from England)

LONDON, April 27.—One of our great publishers announces his intention not to publish any new books of a general kind during May. No one will be thinking of anything but the coronation. On Sunday last, London around the abbey was filled with sightseers who wanted to see the rehearsal of the procession. In the west of London, Selfridge and all the famous stores are making elaborate and impressive displays. The flags are already waving in many streets, and in east London the people are making their plans for their street tea and for their street adornment. In every town, village and hamlet plans are forward for keeping high festival. Nothing will be wanting on the day.

To many it is a national festival, and little more. But it is only fair to say that those who are responsible for the service in the abbey have made their preparations in a serious and solemn way. The music has been most carefully chosen. The ancient ceremonial which, as Westcott said, "is a noble commentary on the idea of government," will be observed with due reverence. The radio will enable the people in the streets and in their homes to share in the service. During the most solemn moments in the communion service, when the service cannot be relayed, fitting words from Scripture to guide the hearer in his thought and prayers will be read by Mr. Iremonger.

* * *

The National Defense Contribution

Nothing in the budget has aroused serious criticism except the "National Defense Contribution." This is meant to bring in a small amount in the first year, and £20,000,000 in a full year. It will be paid by the shareholders in businesses which show an increase of more than £2,000 profit over and above their average profits in the years 1933-35. Upon these investors the tax will fall with a rate varying according to the profits received. It is the excess profits duty over again, and big business does not like it. The chancellor has had to meet a formidable combination of critics. It is from the Conservatives that he is receiving most criticism. The City (for the most part) is against him. Labor is more sympathetic, though I believe Labor would prefer a tax directly levied upon the profits made from the new armaments provision. The proposals are certain to be modified, but the chancellor will not drop them.

* * *

Serious Labor Troubles

By a very large majority, 444,546 to 61,445, the miners of Great Britain have voted in favor of supporting the men of Harworth who have been out since September 1936. There will be a meeting of their executive committee on April 30 to decide whether this vote shall be carried out by means of a strike. The ground of the trou-

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ble in Harworth is the old contention whether or not the men have the right to join the Mineworkers' Federation, their national union. There is another union in Nottinghamshire and the position of the owners is that they must deal with this union and not with two unions. It is to be hoped that some amalgamation may be made between the two unions of miners, and that the owners will not leave any ground for the charge of victimization.

* * *

Bus Strike Threat Worries London

London busmen have threatened to strike on Friday next. Their case is that, owing to speeding-up and the wearing effect of the new conditions, their hours of labor are too long. The London Transport Board through its chairman, Lord Ashfield, has made a reasoned answer. They point out what are the hours spent on the admittedly exacting work of driving; the men demand a 7½ hour day; it is claimed that actually they are *on full duty* 6½ hours. If, it is further urged, the changes were made which the men seek, the cost would be an additional £650,000 a year; if the changes were extended to all the workers, £1,500,000. The board proposes that the case be examined by an independent body, the decision of which should be retroactive. The government is seeking to bring about a settlement. The time is near the coronation and nobody in London wishes a deadlock in this dispute.

It is not surprising that the workers in industry are keeping a jealous eye upon the profits which are coming with the revival of industry, and especially upon the vast amounts which are being spent upon armaments. It will not escape their attention that the tribunal authorized to fix the amount to be paid for mining royalties has decided that the government should pay £66,450,000. But the owners of those royalties at one time asked £150,000,000 and never came down to less than £100,000,000 as their lowest figure. The difference between the amount claimed and the amount fixed by an impartial tribunal is striking.

* * *

And So Forth

It seems as if the Socialist League is to be dissolved at Whitsuntide. This is generally considered to be a society which is an extension of Mr. Cripps. There will still be in existence the Independent Labor Party and other socialist societies.

Mr. Frank O. Salisbury is to paint the scene in Westminster Abbey on May 12. He has many friends in America, who will be glad to know that his brilliant gifts are being used once more to preserve the memory of historic events.

The account which Mr. Lansbury has given of his talks with Hitler has excited the comments which might be expected. I doubt whether he was able to raise the subject of political prisoners in Germany. Those who know him best agree that he is a very astute as well as wise man, and nothing has become him more than his embassy for peace.

It looks as if the government were taking too seriously the warnings that the way into Bilbao is blocked by mines. It must be admitted that public opinion here approves strongly of the action taken by the navy against the attempt to search and detain British ships on the high seas.

EDWARD SHILLITO.

Churches Support New Housing Bill

Wagner Act Declared Necessary by Conference on Slums—Steady Growth in Co-op Movement

(Correspondence from New York)

NEW YORK, April 10.—The passage of the Wagner act for better housing was strongly urged as the only hope for new public housing by the "Conference on the Church and Slum Clearance," set up by the commission on civic affairs of the Brooklyn Church and Mission Federation. The program featured a drawing of a cathedral overlooking a rookery. Robert W. Searle, executive of the New York federation of churches, who is rumored to have converted Bishop Manning to the cause of better housing at the Preaching Mission in Madison Square Garden, spoke on what the religious forces can do to arouse the public conscience. Monsignor Belford and Mr. Partridge spoke as Catholic churchmen, the latter taking a conservative real estate point of view opposed to large scale subsidized public housing. James Meyers, of the industrial relations committee of the Federal Council of Churches, made an amusing application of the story of the last judgment to the isolation of the privileged part of the population from the destitute. He recalled how those on the left hand of the Son of Man cried, "Lord, when saw we thee hungry and fed thee not, or naked and did not clothe thee?" Of course they hadn't seen him, he explained, for they lived in the suburbs.

Mayor La Guardia, Borough President Ingersoll, Tenement House Commissioner Post, and Rabbi Lyons also spoke. The Rev. Ben F. Wyland, chairman of the federation commission and new pastor of the South Congregational Church where the conference was held, was the moving spirit of this excellent program, marred only by a poor attendance of the unconverted.

* * *

Church Groups Lead in Co-op Movement

Church groups have provided important support and leadership in the growing cooperative movement here. Larry Hosie of the Judson Memorial Church, Leon Kofod and David Cory have been active as organizers of local groups and as speakers; to say nothing of Frank Olmstead, whose pacific temper has smoothed the ruffled spirits of contentious cooperators on more than one occasion. A monthly paper is published in Brooklyn by the Cooperative Federation and is edited "by a Friend." A similar paper and federation is under way for Manhattan. Few if any of the local co-op stores have reached the point where they can pay adequate wages and compete in price and quality with the A. & P. stores, but they are making progress and afford their customers other satisfactions.

* * *

Plans for Socialized Medicine Fought by Doctors

A cooperative health association has been projected at a conference sponsored by several consumers' organizations which hopes to offer hospitalization insurance comparable to that now sold by a committee of the hospitals, but at $6 instead of $10 a year. For $12 more it hopes to provide for the services of a general practitioner as needed.

A survey of hospitals in this area sponsored by the United Hospital Fund showed recently that scarcity in the midst of plenty applies to hospital beds as much as to food and shelter. The wards are overcrowded while the pay patient beds are but 50 per cent occupied. Officials of the American Medical and Dental associations, however, are not yet disturbed by consumer discontent. The presidents of both organizations, addressing the dental group, agreed that socialized medicine was "a dream that would take a million years to realize" and that would make doctors "slaves."

* * *

F.O.R. Issues Statement On Sit-down Strikes

The national council of the Fellowship of Reconciliation has adopted a statement outlining the position of advocates of nonviolent resistance on the sit-down strike. They blame the refusal of the steel and motor industries to bargain collectively with employees for the occurrence of these strikes. They commend the fact that a minimum of violence has attended them. But they believe there is a more excellent way "symbolized by the cross, the power of non-violent resistance." Until that power, however, is successfully demonstrated by its advocates, labor can hardly be expected to put much trust in it.

* * *

Newspaper Strike Settled on Terms of Ministers

The *Long Island Press* strike, reported here, was settled when the publisher accepted the arbitration award of three Queens clergymen with a clause safeguarding his right to fire for reasons other than union activity. It broke out afresh when he forthwith fired 27 guild men "for economy." Queens ministers read statements from their pulpits charging bad faith. More immediately effective was the support of the mechanical union members who refused to enter the plant, technically for fear of violence by the writers. With publication suspended the publisher, through the mediation of the mayor, finally accepted substantially the original award of the clergymen.

* * *

Advertise Bible as Good Reading

Simon and Schuster, publishers, have taken a full page of advertising in the *New York Times* to encourage Bible reading and the sale of their new edition of the King James Version of the Bible in modern book form. "The Second Book of Kings," they affirm, "is more breath-taking than 'Anthony Adverse' or 'Gone With the Wind' "—and, they might have added, shorter.

* * *

Catholic Chaplain's Statue Stands in Times Square

A statue of Father Duffy in the uniform of a soldier of the A. E. F. backed by a celtic cross now graces the triangle of Times Square. Such is the enthusiasm of numbers of people for this Catholic chaplain of the 165th regiment of the Rainbow division that they even suggested that a portion of the square be renamed for him. It was a pity that a leading Protestant minister or a rabbi was not invited to be among those to honor his spirit.

BRADFORD YOUNG.

Plan For New Preaching Drive

Second Year's Mission Campaign to Include Mrs. E. Stanley Jones—Support Local Option Bill

(Correspondence from Albany)

ALBANY, May 6.—New York is to have one period of the second year of the Federal Council Preaching Mission and the dates are Oct. 24-27. Two cities have already turned down the proposal but the Ministers' Association of Albany has strongly endorsed the plan and will probably entertain the mission. Three ministers, Dr. George A. Buttrick, Dr. George A. Truett and Dr. Adolf Keller, will be on the team, as well as Mrs. E. Stanley Jones, Mrs. Harper Sibley and Muriel Lester. Dr. Cassius Miller is president of the Albany association. The New York State Council of Churches and Christian Education is cooperating in the plans.

Other communities have conducted their own preaching missions and made a good success of it. Notable examples are White Plains in Westchester county and Dutchess county, farther up the Hudson. The latter mission was held March 14-21 and included Sunday evening mass meetings in Poughkeepsie at the beginning and end of the period, in addition to weekday meetings in Beacon, Freedom Plains, Hopewell Junction, Millbrook, Pawling, Red Hook, Wiccopee and Poughkeepsie. An imposing array of preachers was available, including A. W. Beaven, Henry S. Leiper, William R. King, Robert W. Searle and Dr. L. Foster Wood.

* * *

Dr. Buttrick in Albany

Dr. George A. Buttrick was the Lenten speaker at the noonday meetings Holy week in the First Reformed Church, Albany. This was the eighth season for such services and the attendance was greater than in any previous year. At the ministers' luncheon Dr. Buttrick commented on the Preaching Mission of the Federal Council of Churches, in which he was one of the preachers. The thing that impressed him was the potential strength but actual weakness of Protestantism in the United States. He said: "Denominational issues are not in the picture. A greater sharing of our gospel, individual, social and cosmic, is needed. We are choked by our gospel, as by air held in the lungs." Another significant comment was that Protestantism must operate in larger units; that the old, single church and parish method was insufficient for our day, unless that unit was large enough to perform the multiple ministry needed for our times. And he pointed to the significant ministry of his own church, the Madison Avenue Presbyterian Church of New York, as an example of such a larger unit.

* * *

Church Council Works For Legislation

The New York State Council of Churches has a very active legislative committee of its social action commission and through its chairman, Rev. Harold Buckland of

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Schenectady, the general secretary, Dr. W. T. Clemens, and others has appeared in behalf of the child labor amendment and the Hanley-Hollowell local option bills and in opposition to legalized dog racing and the proposed R.O.T.C. for high schools. The latter bill was killed in committee. Dog racing was approved by both houses and is now before Gov. Herbert H. Lehman for signature. There is reason to believe that the governor will veto this vicious type of legislation, as it is opposed by church groups generally, the Humane Society and outstanding citizens.

The local option bills have a good chance for passage. They have already passed the assembly and one of them has been favorably reported in the senate. They only design to give a more equitable type of local option on the liquor question. Even under the present severe conditions for securing local option, 36 towns have voted dry. The present laws require 25 per cent of the electorate to petition, delay application of the vote for almost a year after the vote, and continue the summer hotel license in spite of any local option mandate.

The failure of the legislature to pass the child labor amendment was a keen disappointment to the Protestant groups that favored it, but they were unable to cope with the powerful opposition of the Roman Catholic Church, industrial groups and Republican partisans who feared federal control under the New Deal.

* * *

State Federation Takes Over Rural Institute

The Rural Institute, connected with Cornell University in the past, now becomes the rural department of the New York State Council of Churches and Christian Education, with Rev. Fred Dean of the Greece Baptist Church, Rochester, as chairman and Rev. Mark Rich, another Baptist, as the executive secretary. Part of the budget will be raised by the institute board directly and part contributed by the state council. Already extensive church surveys have been made by Mr. Rich and the outlook is promising for rural church work in the state.

* * *

And So Forth

A new type of convention was tried out in the Madison Avenue Baptist Church of Albany on April 24, when delegates assembled to consider the possibilities of "the unified local church" and "unified age-group programs" within such a unified church. A similar convention is being arranged for the Immanuel Baptist Church of Rochester in the fall to serve those interested and resident in the western end of the state.

The youth council and division of the interdenominational work in the state set Feb. 19-21, 1938, as the dates for the next annual youth conference in Syracuse. The Youth Council committee at its meeting on April 30 spent some time in consideration of the problem of overlapping youth programs and organizations in the state. Rev. John Ketcham of the Rochester federation of churches is the chairman.

The state council is preparing a New York State Year Book of the Churches. Such a book was authorized by the council and is being edited by Mr. F. C. Viguerie of New York. It will be published this fall.

GEORGE L. CUTTON.

Sees Army as Japan's 'Pilot'

New Minister's Conciliatory Spirit Ineffective—Plan Good Will Mission—Hold Methodist Conferences

(Correspondence from Japan)

TOKYO, April 8.—The dissolution of the 70th annual Diet by the newly formed Hayashi cabinet shortly after the budget had been approved and for the announced reason that "the political parties cannot fully appreciate the current situation," came as a surprise and shock to the Japanese nation. Few seem to see clearly just whither affairs are being led and by whom, or whether they are just drifting from bad to worse. Premier General Hayashi appears to want a new party to arise to support the present cabinet's policies, though no adequate leadership for such a popular movement seems available. The old parties may be moribund, as many insist, but they refuse to give up the ground they occupy. Meanwhile the war minister makes it clear to the public that the army is now not only "the propulsive force of the nation" but also "the pilot." The only political camp really enjoying the situation is the Social Mass proletarians who in every recent election, whether local or national, have been strengthening their forces in assemblies and legislatures. Yet one can hardly see what any party has to gain in the immediate future: if, as seems likely, "the government" is defeated in the general elections at the end of this month by the political parties opposed to its policies, resort will probably again be had to dissolution. This in turn can only lead to greater control by the self-styled "pilot" and "propulsive force." Democracy, liberalism and parliamentary government seem to have their heads in a noose which only pulls tighter the more effort there is for release and reform. Still, there are many who remind us that popular opinion in Japan has again and again arisen phoenix-like from its own ashes and may do so again; the proletarians are certainly gambling on that prospect.

* * *

Conciliatory Spirit of Minister Sato

Meanwhile the new minister of foreign affairs, Naotake Sato, is seeking in every possible way not only to unify Japanese diplomacy at its source but to approach China and other nations in a conciliatory spirit. He is obliged, however, after each such pronunciamento to explain that he did not mean what many wish he did, and the prospect seems quite as forbidding in Tokyo as in the effort to convince Nanking of Japan's friendliness. The Japanese economic mission to Shanghai seems to have made little progress except for polite exchanges of amenities, and its members are now back in Tokyo whistling to keep up their own and the public's courage while telling both financiers and diplomats that things must be changed in north China if the Chinese are ever to buy and sell again with this country.

* * *

Able Leaders Promote Good Will Mission

And now a Christian mission is setting out for a series of good will conferences with Chinese Christians in and around Shanghai. From Japan the delegates are to be Dr. Yugoro Chiba, chairman of the National Christian Council; Rev. Michio Kozaki, chairman of its general affairs commission; Miss Michi Kawai, prominent educator; Mr. E. Yoshida of the Omi Brotherhood, and Rev. Akira Ebisawa, N. C. C. executive secretary. A finer Japanese delegation could scarcely be found. The Chinese promise to send a similar mission to Japan at a later date.

* * *

'Way of Man' Cult Has Trouble With Police

In certain religious circles in the empire there is confusion worse confounded. The humanistic and nationalistic cult, Hito-no-Michi (Way of Man) has fallen afoul of the police and home office as well as educational authorities on charges of violating the peace preservation law and of lese majeste. The *Asahi* newspaper of Tokyo puts in a procurator's mouth the assertion that the doctrines and evangelistic work of the cult contain features disrespectful to Shinto shrines, subversive of national polity and damaging to respect for Japan's time-honored deities. Of a very different nature but equally indicative of unsettled spiritual and moral conditions in these regions was the love-cult discovered within the past few weeks in Korea after several hundred men, women and children had been tortured to death by fanatic devotees, some having been buried alive.

* * *

Bishop Kugimiya and Bishop Baker At Methodist Meetings

In early March both West and East conferences of the Japan Methodist church held their annual sessions in Hiroshima and Tokyo respectively. For the first time since his election as general superintendent last spring, Bishop Tokio Kugimiya presided over the conferences, and did so with both administrative effectiveness and spiritual acumen. The ordination of a Japanese woman as deacon for the first time in the history of Methodism in this country was a high-light of the East conference session. Bishop James C. Baker of the Methodist Episcopal Church (San Francisco area) was a welcome visitor at the conference in Tokyo, bringing not only greetings from American Methodists but a glimpse of the broader aspects of Christianity as seen in the ecumenical conferences for which the churches of the world are now preparing.

After a fortnight of travel and conference in Korea, Bishop Baker returned to Tokyo and presided over the annual meeting of the Northern Methodist Mission which, with representatives present from the Japan Methodist Church and the Southern Methodist, Methodist Protestant and United Church of Canada missions, gave serious thought to the problems that will arise in Japan from the prospective merger of the three supporting Methodist bodies in America.

* * *

Frown on Political Action by Co-ops

According to vernacular newspapers the government looks with disfavor on the tendency of the national cooperative societies to participate in politics. The directors of the central council of cooperative societies have been advocating that the cooperatives seek representation as such in civil assemblies and in the Imperial Diet.

T. T. BRUMBAUGH.

XUM

Strikes in Maine Held Premature

Both C. I. O. Methods With Shoe Workers and Employers' 'Fascism' Criticized—Dr. Clement Resigns

(Correspondence from New England)

BOSTON, May 1.—The date makes appropriate a reference to the bitter strike of shoe workers at the twin cities of Auburn and Lewiston, Maine. According to my informants, 19 companies, "mostly runaway plants from Massachusetts," chose the location because of cheap labor and absence of labor unions. "Our strike was started by C. I. O. agitators. They made a genuine attempt to talk with the manufacturers, but met scornful refusals. Thereupon they demanded a 15 per cent raise in wages, a 40 hour week and recognition through the National Shoeworkers' Union." The manufacturers would not even consider the demands, and a strike was called. Community feeling from the first has been against the strikers. "Who are these outsiders, henchmen of the unsavory J. L. Lewis, to stir up trouble in this peaceful community?" Even the third of the people who feel that "of course, the workers have a right to organize, and they cannot do it without losing their jobs; outsiders must come in," add, "But not this C. I. O. outfit!" This attitude made the manufacturers feel that they could do what they wanted. On the day when picketing began, they called in half of the state police. In less than a week, though there had been no violence and no sabotage, pickets were forbidden to walk the streets in single file. Strikers were not allowed to meet in Auburn; Lewiston, with "liberals" on its council, permitted them to use the city hall.

* * *

An Impartial Cleric Appraises The Maine Strikes

"Church opinion shades into community feeling. Only two ministers seem to sympathize with the C. I. O., and both, under the circumstances, keep quiet. One questioned the legality of bringing in state troopers and was immediately threatened with excommunication if not extradition. Right of free speech is out of the picture. The tactics of the employers have nettled the strikers, prolonged the conflict, lost all spring business, and presented to the nation a shameful demonstration of fascism. The C. I. O.'s should have bided their time, organized, and then, when they struck, there could have been no question of legality. They did not rightly gauge the Maine temperament, which, while it can be very kindly, can also be stubborn, unreasonable and brutal. The National Labor Board and courts will not attempt to thrust C. I. O. on to these communities, but collective bargaining will stay, and to the manufacturers the difference is mighty slim. We will see eventually the capitulation of the most rabidly reactionary industrial leaders in this most conservative of all states." Conferences, under the national board, now promise a settlement.

* * *

The Attitude of Organized Labor

The situation is so unusual in New England that it is worth while to add the view of a leader of the conservative Federation of Labor. "The strike was devoid of violence until the appearance of the state police and the injunction of Justice Manser of the Maine supreme court, forbidding peaceful picketing, mass meetings, canvassing by organizers, etc. The request of the union that the case be transferred to the federal courts was denied. Judge Manser's court had turned into a strike-breaking agency. Powers Hapgood, veteran of many a labor dispute, said: 'I never saw so much teargas.' Gov. Lewis O. Barrows mobilized eight companies of the national guard. This proved a blunder, for the appearance of the 'tin-hats' aroused sympathy for the strikers. A sleet storm gave the authorities excuse for withdrawing most of the troops from public view. What has been often asserted has been proved, that 'the authorities and courts in Maine are controlled by reactionary propertied interests.' They so distorted not only the National Labor Relations Act but also the Bill of Rights, that it is a wonder that it has not resulted in civil war. The colonists in 1775 fought for less!" Whether such views are justified or not, the necessity of applying American, not to say Christian, principles to the new industrial problems is obvious.

* * *

A Federated Church Loses Its Leader

The resignation of Dr. Rex Stowers Clement from the pastorate of the Church of the Covenant (Congregational-Presbyterian) of Boston, to accept the call of the First Presbyterian Church, Bryn Mawr, Pa., is deeply regretted by congregation, association and presbytery. Under his leadership for the past five years, the church had become a demonstration of the possibility of such a merger in a city; and its pastor was taking a recognized place, having been chairman of the extension committee of the Boston National Preaching Mission. In his farewell sermon last Sunday, he said: "I bequeath to my successor a free pulpit and a united people. No newcomer would know from the slightest indication that this church has been born from distinct congregations. We have done things that a lot of people thought could not be done. The plan has worked, and Boston knows it. I want to turn our thoughts to its larger field in the world. The Church of Christ, of which this congregation is a part, is today on the battle line for its life against a pagan world."

* * *

Interest in the Coronation Of George VI

The 162nd anniversary of the opening of revolt against George III had just been celebrated, with the usual spectacular reproduction of the ride of Paul Revere to arouse "every Middlesex village and farm," when the *Christian Science Monitor*, on April 22, brought out a special edition in honor of the coronation of George VI as King of England, which would have done credit to any newspaper of a loyal dominion. The first page bore a special message from President Roosevelt: "The constructive service which the *Monitor* has consistently rendered to better understanding among the nations is widely appreciated in all parts of the world; and it is fitting that America's interest in the progress of the British Commonwealth of Nations should be expressed in such a supplement. It is a simple statement of fact, but one which cannot be too often affirmed, that the United States and Great Britain have one great common concern—the preservation of peace throughout the world. . . . Peace may not be won with asking, but it can be won with striving."

* * *

And So Forth

The same newspaper, on the historic anniversary, April 19, applied its Christian

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principles to the burning domestic issue. "Not a single vote in the senate judiciary committee has been changed by four weeks of testimony and argument. The debate is a kind of trench-warfare. 'What is the right solution?' Instead of offering some legal or party panacea, our friend simply said: 'Prayer. That is the surest way to get the humility, humanity and healing required.' We recalled that when the convention of 1787, after 'running all about' for four weeks, had not agreed on a single sentence of the Constitution, Benjamin Franklin rose and said: 'How has it happened, sir, that we have not once thought of humbly applying to the Father of Lights to illuminate our understanding?' It is not recorded that the convention adopted the proposal for daily prayer; but from that day, the work of framing a Constitution went forward."

At a meeting called by labor's Non-Partisan League, former Governor John L. Winant of New Hampshire said, of the decision of the federal circuit court declaring unemployment insurance and old-age benefits under the Social Security Act unconstitutional: "Its consequences to the general welfare of the nation cuts through to the tap-root of democracy." Robert J. Watt, secretary of the Massachusetts Federation of Labor, declared that it "confirms the determination of organized labor to demand an end of judicial dictatorship."

Cold rain drove indoors most of the meetings of the student anti-war strike. Prof. Halford Luccock addressed the Yale meeting of 350. At Harvard, Prof. F. K. Schumann of Williams College told 500 students, with a sprinkling of Radcliffe girls: "So long as fascism survives there will be no possible peace." About two-thirds took the "Oxford pledge" to renounce personal belligerence.

Again a "Morgan memorial bag" has been the means of recovering a valuable painting, a 15th century portrait of a doge. It has been purchased by the Fogg Museum, Cambridge.

E. Tallmadge Root.

Seminar on 'Church And Democracy'

Arrangements have been made by Rev. Roswell P. Barnes, chairman of the New York State social action commission, to combine with the social education and action committee of the Presbyterian state synod, of which Rev. Phillip Elliott of Brooklyn is chairman, in a seminar, open to ministers and laymen of all denominations, at Auburn Theological Seminary, June 8-10. A program is being planned by a joint committee from the Presbyterian state synod and the state council. The theme will be "The Church and the Next Step in Democracy." Some of the topics to be discussed are: "Do Christians Believe in Democracy?"; "Democracy and Industry"; "Democracy in Government—How Much Control?"; "What Shall the Minister Do? The Church Do?"

Rudolf Otto, Famous Theologian, Dead

Another famous German theologian passed from the scene on March 7 with the death of Prof. Rudolf Otto at Marburg. Dr. Otto had lectured in almost every part of the world, including the United States, and had conducted research into religious origins in Africa, India, Japan, China and Russia. Of his many books *The Idea of the Holy* was probably the best known.

Colgate Debates 'Church-State'

Rauschenbusch Lectures by Dr. Van Dusen and Others—Larger Parish Succeeds—Dr. Gillies Retires

(Correspondence from Central New York)

Syracuse, May 5.—The panel discussion which climaxed the spring convocation of Colgate-Rochester divinity school was acclaimed a most successful innovation by students, faculty members and alumni. Addressing a capacity audience in the school auditorium, Prof. Henry P. Van Dusen of Union Seminary opened the panel discussion by summarizing the five Rauschenbusch lectures which he and four other guest lecturers had given during the convocation on the general subject "The Relation Between Church and State." Dr. Van Dusen then presented his four colleagues and proceeded to address questions received from the audience to the speakers. The many points of view represented on the platform made for keen interest. President Beaven was then called on to conclude the Rauschenbusch series.

Doctor Beaven's appraisal of the series emphasized the importance of the panel technique in discussion of questions as problematic as that of the church and state in the present world situation. He agreed with Dr. Van Dusen that the church today stands in the imperative need of keeping a watchful eye upon those trends throughout the world which would make spiritual values and organized Christianity subservient to objectives of the state.

* * *

Dr. Goodspeed Also At Rochester

The convocation also featured a series of lectures by Prof. Edgar J. Goodspeed of the University of Chicago on the Francis Wayland Ayer Lectureship, developing the general theme, "New Chapters in New Testament Study." Dr. Joseph R. Sizoo of New York City delivered the devotional addresses to the convocation.

An important event of the opening day of the convocation was the dedication of a set of magnificent bells which have been installed in the stately tower of the Administration building. These bells are to be known as the Andrew-Hale bells.

* * *

'Larger Parish' Enterprise In Fifth Year

Methodists, Presbyterians, Friends and Brethren in an area of 20 miles length along the southeastern shore of Cayuga lake, one of the finger lakes in central New York, are nearing the close of their fifth year of cooperative church enterprises. Their activities are conducted within the loosely organized association, Southern Cayuga larger parish, which was organized in 1932 under the guidance of Rev. Caspar Rene Gregory, pastor of Scipioville Presbyterian Church and lecturer on New Testament in Auburn Theological Seminary. Nine churches are actively participating.

The most recent project of the larger parish was an advanced peace study group, headed by Rev. G. Shubert Frye, pastor of Kings Ferry Presbyterian Church. One of the visiting speakers was Tucker Smith, director of Brookwood Labor College, Katonah, N. Y. The study group culminated in a community mass meeting on Peace Sunday evening, April 4, in one of the large central schools of the area, in cooperation with the Emergency Peace Campaign.

Another notable project of the parish during the past winter season was a six-weeks' leadership training school offering courses in New Testament, worship, peace action and private religious living under the leadership of President Harry Lathrop Reed and Prof. Harry Mason of Auburn Seminary, Prof. Norman Whitney of Syracuse University, and Rev. Henry H. Barstow, pastor of Union Springs Presbyterian Church, respectively. Meetings for temperance education, youth conferences, Easter morning breakfast, vacation church schools and other such services are promoted throughout the year. Plans are under way at present for the annual series of open air Sunday afternoon vesper services on the lake shore during the summer months.

* * *

Rochester Loses Two Leaders

Rochester is about to lose from active service one of her most beloved and devoted ministers. Dr. Andrew Gillies of the Third Presbyterian Church has resigned his pastorate to take effect Sept. 1. This is one of the outstanding churches in Rochester and carries on a city-wide ministry with a most versatile program. Dr. Gillies is retiring from the active ministry in order that he may devote his entire time to writing. During his 14 years of service he has been recognized as an outstanding preacher. The prophetic note has characterized his message which combined the whole gospel of Christ in a manner unexcelled. Third Church was once ministered to by Charles G. Finney, who stirred the city for righteousness.

It is with deep regret that Rochester loses Dr. Franklin Ward, secretary of the Federation of Churches. With his rich experience as a leader and organizer, and as an able spokesman, he has done a masterful piece of work in federating the religious forces in the city of Rochester. His final piece of work is the raising of $30,000, the budget for the coming year.

* * *

Begins Work Among Alaska Indians

The ordination service of Daniel B. Kaiper, a graduate last February of Yale divinity school, was held in Park Central Presbyterian Church, Syracuse, on April 14. Mr. Kaiper is missionary-elect under the National Board of Missions of the Presbyterian Church, U. S. A., to the Hydah Indians of the Prince of Wales Island, Alaska. Mr. and Mrs. Kaiper expect to commence their work there the middle of May.

* * *

A Significant Anniversary

The 90th anniversary of Park Central Presbyterian Church, Syracuse, was observed April 25, 26. Five former ministers are now living: Dr. L. Mason Clarke, Dr. William P. Stevenson, Dr. William C. Robinson, Dr. Walter R. Ferris and Rev. Leon A. Davidson. Dr. Ferris and Mr. Davidson were the only ones who were able to be present for this anniversary. The present minister is the Central New York correspondent for The Christian Century.

Ray Freeman Jenney.

XUM

Public Forums Win Approval

Series Made Possible by Carnegie Grant —Lutherans Promote Home Missions —Youth Plans Summer Camps

(Correspondence from Iowa)

DES MOINES, April 27.—The fifth yearly program of public forums is nearing its close. The forum experiment has been quite successful. It was made possible by a grant of $125,000 from the Carnegie Foundation. Des Moines was chosen for the experiment for two reasons. One was the fact that it is a good sample of an American city, neither large nor small (somewhat over 150,000 population), not unduly burdened with the problem of foreign-speaking peoples, and with a splendid school system. In the literacy scale, Des Moines stands about fourth in the United States. The other reason was the outstanding educational leadership of Dr. Studebaker, then its superintendent of schools, now United States commissioner of education.

The money has been used to bring to the city a resident forum leader and to provide outstanding speakers. Two kinds of forums have been carried on, the city-wide forums, which have used the large auditoriums of various high schools, and the local or community forums. Many times, the city-wide forums have packed the auditoriums. The community forums are usually moderate sized groups of from 50 to 100.

This year's resident forum leader has been Dr. Emery W. Balduf. He has given a great deal of attention to youth forums, and the youth have responded marvelously, raising the questions about which youth is concerned. In the judgment of this writer, this youth emphasis has been a very successful one, and very valuable.

* * *

Citizens Wish Experiment To Be Continued

Now what next? About $3,000 of the grant still remains unused. The legal counsel of the city has ruled that it would not be possible to use tax-raised city funds to support the forums, and in this judgment the attorney general concurs. A great number of people would like to have the forums continued. As yet, nobody can say what will be done. Meanwhile, it is worth while noting that the Des Moines forums have become a pattern for similar ventures in several other cities.

* * *

Lutherans Give Attention To Home Missions

As these words are written, the Iowa Synod of the United Lutheran Church is in session in the beautiful new building of St. John's Lutheran Church here, and the occasion has brought to Des Moines Dr. F. H. Knubel, of New York, who is often heard by radio. Just a little while ago, the Iowa Conference of the Augustana Lutheran Synod completed its annual meeting here. Their most important issue was their home missions work. The group seems to be increasingly concerned about home missions, and action was taken looking to the nation-wide consolidation of the synod's home mission work. Another progressive action was the vote to consolidate child welfare

Is It Too Late?

After the sorry story of the intrigue, greed, waste, incompetence and futility of the World War had been fully revealed, many Christian leaders sincerely concluded, "Another war is unthinkable!"

But far too many took this conclusion as so final that they dismissed war entirely from their thinking, planning and action, leaving the self-interested proponents of war a clear field for forging the links of a new war.

Today militarism has reached a new high for all time among the nations of the earth. Even our own nation is acquiring the enginery and implements of destruction at an unprecedented peace-time rate. The worst war in all history is feverishly in the making.

Is it too late to stop the mad rush toward disaster?

It is not too late if Christian leaders will take immediate steps to rally the people to demand peace. Let the first step in your community or your church be the use of

A Service of Remembrance on Memorial Sunday

Do not delay longer! Complete copies of this service, which includes hymns with music, readings, prayers and responses, should be ordered at once to insure delivery before May 30. Use the coupon—now!

THE CHRISTIAN CENTURY,
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_____copies of A SERVICE OF REMEMBRANCE at the special quantity price of $3.00 per hundred for less than 500; $2.50 per hundred for 500 to 1000; $2.00 per hundred for 1000 or more. ☐ Remittance is enclosed. ☐ Payment will be made on receipt of bill.

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work. It is hoped to merge the work done in the State Home for Children at Stanton with the work done in a similar home at Omaha, and the effort will be made to bring the care of needy children up to the most modern standards of child welfare, getting away as far as possible from institutional care and instead placing children in real homes.

* * *

Dr. Clifford Bacon Goes to Des Moines

My previous letter chronicled the going of Dr. James Brett Kenna from the First Methodist Church here. The church has secured a new leader in the person of Dr. C. Clifford Bacon, who began his work April 18, coming to Des Moines from a very successful pastorate with the First Methodist Church of Marshalltown, Ia. Dr. Bacon has had large experience in war work, and since the war, with the American Legion. It is of great interest to church people of the Middle West that he was once a student under Dr. Harry Emerson Fosdick.

* * *

Disciples Ministers Hear Transylvania Professor

The Iowa Ministerial Institute of the Disciples of Christ met in the University Christian Church of Des Moines April 12-14. The special guest speaker was Dr. T. Hassel Bowen, of Harrodsburg, Ky., professor of philosophy in Transylvania College. The institute brought together somewhat over a hundred of the Disciples ministers from over the state.

The Disciples have been carrying on a rural life project in the form of a series of rural life conferences—about ten of them—in appropriate centers. Interest and attendance have been very good, and these have doubtless made a real contribution to rural life.

* * *

City Joins in Memorial Service For University Church Pastor

Last Sunday, April 25, the University Church of Des Moines conducted a memorial service for its former pastor, Dr. C. S. Medbury. Dr. Medbury died very suddenly at the close of the morning service on April 24, 1932. He had been a dominant figure in the church life of Des Moines. It was a common saying of people in other churches that they had two pastors, the pastor of their own church and also Dr. Medbury. The great building of University Church, with its splendid educational equipment, is one fruitage of his ministry here. Dr. Medbury was well known in wider circles over the country, for he had spoken extensively on the Chautauqua platform and otherwise. The present pastor of University Church is Rev. Paul Becker, who was Dr. Medbury's associate.

* * *

Hold Two Sunday School Conventions

Iowa has just held its State School Convention in two sections, with programs almost duplicate. The eastern part of the state was served by the convention at Davenport. Rain got in the way of this and the attendance was less than had been planned for. The western section was served by the Red Oak gathering and here the attendance was large.

* * *

Iowa Baptist Youth Meet at Ames

During the coming week-end Baptist youth of Iowa will gather at Ames for a state convention. Hitherto it has been customary to hold the young people's convention in conjunction with the regular state convention of the denomination, which occurs in October. This year marks the first separate state convention for Baptist youth, and this will also include the second annual youth conference. President Herbert Clark of the Northern Baptist Convention is to be present, as well as a number of other outstanding leaders, and it is expected that the occasion will bring together a thousand young people.

* * *

Young People Plan Summer Camps

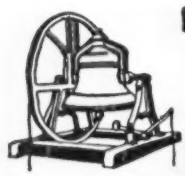
One thinks of Kipling's lines about "wood smoke at twilight" and "the birch log burning." Hundreds of young people will soon "follow with the others" to the various summer camps and assemblies. Iowa is well supplied with such assemblies. Methodist groups will meet at Clear Lake and Lake Okoboji, and also at Simpson College in Indianola and Iowa Wesleyan College at Mt. Pleasant. Presbyterians have summer youth gatherings at Parsons College, Fairfield, at the State Teachers' College in Cedar Falls, and also at the conference grounds at Storm Lake. Baptists maintain a large assembly at Iowa Falls. Disciples' groups will foregather at Parsons College and Lake Okoboji. The Congregationalists conduct a youth conference at Grinnell College shortly after the college commencement, and have also a youth camp at one of the state parks, "The Ledges" near Boone.

* * *

Iowa Has 28 Church Colleges

Iowa is well supplied with colleges. Sixty-seven in all are reported, of which 38 are listed as junior colleges. Twenty-eight of these institutions are under church control. Drake University, here in Des Moines, has just announced that Walter Lippmann will be its commencement speaker.

WARREN C. TAYLOR.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H. Augustine Smith to Direct World Sunday School Pageant

Dr. H. Augustine Smith, head of the department of church and community music in Boston University's college of music and known through the United States for his work in planning and directing pageants, has been appointed pageant director for the will be held in Johannesburg, South Africa, in July 1940.

Hospital Chaplain Dies

Rev. Willard I. Kern, D.D., Methodist chaplain in the hospitals at Rochester, Minn., died Monday, April 12, at his home of heart disease. Dr. Kern entered the ministry in the Minnesota conference forty years ago.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Beethoven Concerto

(Russian, Excellent English titles) (Amkino) Notable Russian picture, dominated by children, with two extraordinary little heroes in national competition for violin honors. Acting notable, music beautiful, human interest strong. Culture and happiness of the humble presented as the Russian norm.

For A: Very good. For Y: Good. For C: Perhaps.

Cafe Metropole

(Power, L. Young, Menjou, Winninger,

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Westley) (Fox) Suave Parisian gambler, engaging young inebriate as his tool, absurdly rich and absurdly acting American family, make an amusing, smart, merrily improbable farce-comedy. Certain elements probably too farcical to be seriously objectionable.

For A: Very good of kind. For Y: Probably good. For C: Hardly.

Captains Courageous

(Bartholomew, S. Tracy, L. Barrymore) (MGM) Powerful portrayal of rich little snob transformed by hard knocks and high adventure among rough but understanding fishermen. Grand Banks schooner life magnificently shown in tense, convincing, deeply human drama. A real masterpiece of cinema.

For A: Excellent. For Y: Excellent. For C: Very strong.

King of Gamblers

(Nolan, Trevor, Tamiroff) (Para) Well done racketeer thriller, with the newspaper-hero engaging even when drunk. All characters live and move in sordid atmosphere of sex and impropriety, but the good manage to stay "good" and thus keep the mess more or less censor-proof.

For A: Depends on taste. For Y: Unwholesome. For C: No.

Mama Steps Out

(Alice Brady, Kibbee, Furness) (MGM) Another in current series of heroine-chases-hero pictures. Bizarre, newly-rich American mother slurs America and seeks culture in a burlesqued France. Too crudely done to be clever, and too elemental to be called intelligent amusement.

For A: Mediocre. For Y: No. For C: No.

Night Key

(Boris Karloff, Jean Rogers) (Univ) Pseudo-science, gang melodrama, and romance combined in exciting thriller. Good in spots, and Karloff's role a relief from his usual monster parts. But mostly artificial thriller, preposterous and unconvincing as a whole.

For A: Hardly. For Y: Doubtful. For C: No.

Racketeers in Exile

(Bancroft, Venable, Wynne Gibson) (Columbia) City racketeer takes his gang to his own home town for hideout. Stumbles on profitable idea of evangelism for graft, and merrily swindles friends and relatives till he falls convert to his own preachings! Brazen hypocrisy thoroughly repugnant.

For A: Hardly. For Y: No. For C: No.

A Star is Born

(Gaynor, March, Menjou) (U A) Expert glamorization of Hollywood with fine technicolor and notable cast. But heroine's success must depend on disagreeable screen-hero whose drunken antics lead her to stardom, him to suicide, and the picture to dismal anticlimax. Fine material stupidly ruined.

For A: Depends on taste. For Y: No. For C: No.

Best Recent Films for Family:

We Have Our Moments
Mighty Treve
Clarence
Breezing Home
Maytime
Quality Street

Best Films for Adults:

Man Who Could Work Miracles
History is Made at Night
Lost Horizon
Wake Up and Live
Seventh Heaven
Carnival in Flanders

A Note about the

OXFORD CONFERENCE BOOKS

● The Advisory Council of the Oxford Conference planned many months ago for the publication of several official books *before* the conference took place in July. In addition, several other books were planned for publication *after* the conference, books based on the findings of the conference. Two of the books in the first group have been published on schedule, namely,

CHURCH AND STATE ON THE EUROPEAN CONTINENT
by Adolf Keller (price $2.50)

and

CHRISTIANITY IN THE EASTERN CONFLICTS
by William Paton (price $1.50)

These books are now on sale at all good bookstores, and are meeting with wide demand and high acclaim.

The Advisory Council, through their official publishers, express regret that the publication of two other books, planned for this spring, has been unavoidably delayed. They report, however, that a recent cable from London advises that the final draft of the manuscripts of

THE CHURCH AND ITS FUNCTION IN SOCIETY
by J. H. Oldham and W. A. Visser 't Hooft

is now ready, and that a copy is being rushed across the Atlantic, for immediate publication. It is hoped that copies will be available early in June. The Council expresses the hope, directed especially to all delegates, that orders for this book may be placed *now*, through local bookstores, to insure prompt delivery on publication.

It is also hoped that the publication of

THE CHRISTIAN FAITH AND THE MODERN STATE
by Nils Ehrenstrom

may still be completed before the conference. Further word on this manuscript is expected daily.

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BEYOND HUMANISM

BY CHARLES HARTSHORNE, *Professor of Philosophy, The University of Chicago*

THE RELIGIOUS BOOK CLUB SELECTION FOR MAY

This brilliant work is more than an attack on the humanism of the recent "Manifesto." It is a criticism of every form of man-centered philosophy,—the economic determinism of Marx, the psychological determinism of Freud, the instrumentalism of Dewey, Santayana's withdrawal from life, the hedonism of Russell and the negativism of the logical positivists. But Dr. Hartshorne does not merely convict these philosophers of logical error. He shows that their presuppositions are no longer relevant to living philosophic issues.

Those issues, largely raised through the insights of Whitehead—under whom Dr. Hartshorne studied—Peirce, whose collected works he edited, and Bergson, lead us into the "Beyond" of his title: a beyond in which a new theism is emerging, a naturalistic theism whose foundations are untouched by the arguments of the humanistic schools. So startling are the philosophical and religious possibilities raised by the author that after outlining them in his preface he is moved to exclaim: "I am not talking nonsense, but I am talking of that with which few people are as yet well acquainted."

The destructive criticism of humanism—which the author dismisses in his final chapter as a movement that played an "historic role"—is written with a keen logic whose sword-play is a joy to watch. But that aspect of the work is subsidiary to the author's affirmative purpose and here the deep expression of personal conviction reminds us of the writing of the late William James. **$2.50.**

THE APOSTOLIC PREACHING

BY C. H. DODD, *Norris-Hulse Professor of Divinity in Cambridge University, England. With introduction by Ernest F. Scott*

New light on an old theme! In three lectures and a supplementary chapter an outstanding British New Testament scholar clarifies one of the most fascinating—and important—problems of primitive Christianity. What was the real kernel of the Christian message? It was not the—often elaborated—doctrine which we meet with in our reading of the New Testament. Christians had to be made before they could be indoctrinated. They were made, or, as Paul said, "saved" by "the foolishness of the Preaching."

While the older type of New Testament criticism was analytical and attacked problems of authorship, the newer kind deals with the content of what was written. Professor Dodd isolates the content of the primitive preaching, of the kernel of the gospel, as distinct from the later teaching, and shows us that although this kernel was later overlaid with doctrine, it was never lost, never absent from the canon of the growing Christian religion. **$1.50.**

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